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FOR METHODIST FAMILIES / JANUARY · 1965

ancient instruments sing a new faith [see inside cover]

The Population Explosion, Birth Control, and Responsible Parenthood

301033

Special features on the growing world population, what other nations are doing to curb birth rates, how mission hospitals are helping, why the U.S. needs smaller families, what major faiths believe about birth control.

All-Girl Orchestra—*Hyderabad*

Something new in church music is heard when these schoolgirls strike up the band! In addition to exotic stringed instruments, India's Christian musicians thump some 300 varieties of drums, one of which—the mrdanga*—is played at both ends, as shown below.*

THE ALL-GIRL orchestra came on the America scene a generation ago, but it is no novelty at Methodis sponsored Stanley Girls High School in Hyderabad, Indi where students seek to express the deepest feelings of the Christian faith with a variety of musical instrumen strange to Western ears and eyes.

India's classical music is complex and fixed, and do not adapt readily to a living, singing church. But by moc fying and experimenting with the pulsating melodies

eir land, Indian Christians are producing vital, stirring nes in a land where traditional music is based on rinciples stated in ancient Sanskrit treatises.

"Out of the depths of spiritual discovery and into the robbing music forms of the Indian race, Christian exerience is being translated and released," says Missionary mes E. McEldowney of the Christian Association for adio and Audio-Visual Services in India. "Our stately orship in the West has gotten away from these fresh religious impulses but, as India discovers Christ, something of the freshness and vitality of the creative period of our faith may come to life again."

While most Western forms of music are strange to India, both motion pictures and recordings have had their influence. In Stanley's All-Girl Orchestra, the European violin has taken its place with the drum, the flute, and India's wondrous stringed instrument—the *sitar*—to accompany Christians as they sing out their new faith. □

"Here am I, send me"

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"It seems to me that this magazine has a special appeal for this twentieth century in which we live. As we hear the voice of God speaking, 'Whom will I send and who will go for us,' we are inspired to answer, 'Here am I, send me.' "

Mr. Pete Medak, Monroe District Lay Leader, Louisiana Area

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Quadrennial Program: Analysis, Then Action

Pioneer efforts like the one which took these Kansas City suburbanites to the inner city are the pattern for new Neighborhood-1 plans in the 1964-68 Quadrennial Emphasis.

The News: By the beginning of Lent on Ash Wednesday, March 3, congregations throughout Methodism will have entered Phase One of a new churchwide four-year emphasis on the theme *One Witness in One World.*

Guided by the New Testament Book of Ephesians, local congregations will first engage in intensive self-study, seeking to determine how effectively they are witnesses for Jesus Christ. Later, on the basis of the self-study findings, each church will follow with its own individual action program to strengthen the impact of its Christian presence in its own community and in the world at large. In accord with the theme of the Quadrennial Emphasis, Methodists are called to seek greater oneness in their local churches and communities, across racial and cultural lines, as a world church with members in 45 nations, and as a part of the Church universal.

Background: The Methodist Church adopted its first Quadrennial Program in 1944 while World War II still blazed. That *Crusade for Christ* resulted in an outpouring of emergency funds—more than $27 million—for relief and reconstruction work following the war. It also gave special attention to evangelism, stewardship, and Christian education. Each succeeding quadrennium, Methodists have focused on a different theme.

The new 1964-68 program is the result of preparations which began in a joint committee formed by the church's Council of Bishops, Council of Secretaries, and Co-ordinating Council. Plans prepared by this group became an official program when adopted by the 1964 General Conference. Responsibility for its implementation was placed with the Commission on Promotion and Cultivation, and Dr. Frank L. Countryman, former district superintendent and pastor at Glen Ellyn, Ill., was brought into the commission offices in Evanston, Ill., to direct it.

In the meanwhile, a book, *One Witness in One World,* was written by Bishop Roy H. Short of Louisville, Ky., secretary of the Council of Bishops, for use of local congregations as an aid for their self-study. It is to be used in connection with Bible study of Ephesians. A special printing of the Ephesians text in pamphlet form is being issued by the American Bible Society at 4¢ per copy.

Two significant Methodist anniversaries occur during the 1964-68 quadrennium: the 200th anniversary of Methodist beginnings in America and the 25th anniversary of Methodist union. Although complete documentation is lacking, historians peg 1766 as the year when Wesley-inspired preachers established Methodist societies among American colonists. And May 10, 1964, was the anniversary date of formation of The Methodist Church by the reunification of three branches at Kansas City, Mo., in 1939. Both anniversaries offer opportunities for Methodists to reflect on their oneness, or lack of it, in the present.

Self-study Comes First: In explaining plans for the Quadrennial Program to the church's 575 district superintendents and other church leaders who met last November in Chicago, Dr. Countryman stressed the hope that local churches will take very seriously the task of analyzing their circumstances to determine how well they are measuring up to the role of being the Body of Christ in their communities, as implied by the Book of Ephesians. Searching questions are posed at the close of each of the 10 chapters in Bishop Short's book. These are typical:

- What do you understand to be the meaning and purpose of the church?
- Considering your own congregation, to what extent would you judge that its appeal to people lies in its Christian commitment as against the appeal

of the church itself as an institution?

- Is there a difference between "church work" and the work of the church?
- In what ways could neighboring Methodist churches (and others) plan and work together to meet needs of people in their parishes?
- Is your church reaching all types of people who live within a mile of it? If not, why would you judge that this is the case?
- How does your church participate now in the worldwide witness of Methodism?

Action Will Follow: Planners of the Quadrennial Program believe that congregations who seriously seek answers to such questions inevitably will envision plans of action to give substance to their answers. Such plans will be as individual as each church, depending upon its local situation.

In some cases, Dr. Countryman suggested, self-analysis may lead a congregation to the conclusion that what its church needs most is an intensification of its own spiritual life through establishment of small groups for discussion, study, prayer, and sharing of religious experience.

In other cases, churches may seize opportunities to work together and with nonchurch agencies of the community to aid in solving particular social problems. Working together, churches also might undertake joint programs which they could not carry out alone, such as the establishment of a ministry to young adults in a larger city or the formation of a group ministry to serve more effectively in a rural area. Joint programs of training teachers in Christian education is another possibility.

Another kind of sharing proposed by the Quadrennial Program is the Neighborhood-1 idea, already being put into action in a number of communities. Patterned after efforts pioneered by several churches in recent years, the N-1 program has as its special emphasis the enlisting of individuals and families to pledge themselves to a year of voluntary service outside their own churches. As N-1 "missionaries," these persons may help to establish a new congregation, work in a mission or outpost church school, or help a struggling church.

The assistance of one congregation to another may take other forms as well, and the exchange of "missionaries" may also move in both directions between stronger and weaker churches, between inner-city and suburban congregations. In many cases, too, such exchanges may involve the crossing of racial and cultural lines. Dr. Countryman pointed out that while the N-1 program has been seen primarily as useful in large cities, it is being studied also for its adaptability to small-town and rural areas.

Worldwide Action: The theme *One Witness in One World* strongly implies close relationship between Methodists around the globe as well as within communities, districts, and states. One form of action which might result from a church's self-study would be acceptance of new responsibility for Methodism's missions outreach in some other part of the world. The Commission on Promotion and Cultivation has published a 64-page booklet listing missions projects both in the U.S. and overseas for which local congregations may assume direct financial support.

It is hoped that adoption of such projects will lead to establishment of direct church-to-church relationships, beginning with financial assistance but going on to direct ties of mutual sharing through letters and, where possible, actual visits. Such ties would continue long after the 1964-68 quadrennium.

The Significance: In the study book *One Witness in One World* Bishop Short points out: "One of the encouraging signs marking the religious life of our own day is the new emphasis upon the responsibility of the total church for a total witness—or, to put it another way, upon the church as a mission." The Quadrennial Program is designed to aid the church in that mission, to produce, in harmony with the Holy Spirit, renewal. Its effectiveness, in the final analysis, will depend upon the initiative and the imagination, the faith and the conviction of pastors and local congregations.

Church Role in Politics Pondered by Californians

Voter approval of Proposition 14, which in the California elections nullified the state law prohibiting discrimination in housing, has aroused speculation on the future role of the church in politics.

The possibility of a new kind of "backlash" is being discussed widely by laymen in and around San Francisco, according to sources there. They speak of man-on-the-street discussions which reveal possible resentment against the churches' strong position, especially in view of united efforts by Protestant, Catholic, and Jewish leaders to prevent repeal of the fair-housing legislation.

The Rumford Act, now made inoperable, provided that persons of all races or religions who apply for sale or rental of property should be given a chance to qualify, but no one could be forced to sell or rent or to lower qualifications.

Discussions on the preelection efforts by churches, urging voters to retain the law, also center on a possible wedge developing between church and nonchurch people because of this issue. Also discussed is the implication, especially in view of the interfaith effort, that the churches were claiming a kind of moral superiority over the common man.

On the other hand, some leaders such as Methodist Bishop Donald H. Tippett of San Francisco said many were led to believe that the Rumford Act implied that a homeowner could be forced to sell or rent to Negroes if they applied. Such was not the case. The bishop also said, "I don't like to admit this, but since the church—Catholic, Protestant, and Jewish—was against this, it would seem to indicate that personal property has more of a hold on people than has the church."

Especially active in preelection activities against repeal was the Northern California-Nevada Council of Churches. Dr. Richard Norberg, its president and United Church of Christ official, believes the issue will quickly go to the state and U.S. Supreme Courts. He noted that individuals in some other states which have fair-housing laws are preparing attempts to repeal them.

"We have taken considerable abuse but we could not have lived with our consciences had we taken any other stand," he said of the California issue.

Judge Joseph C. Kennedy of the San Francisco municipal court, a Methodist layman and a Negro, observed that the effect of Proposition 14's passage will depend on how much its proponents (California Real Estate Association) insist on past practices of discrimination. There could be continuation and extension of the Negro ghetto, he added. Only education will break down "cliche concepts".

TOGETHER January, 1965
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at integrated neighborhoods really , he said.

"The church met a great social is- e and faced up to it squarely."

octrinal Differences Seen Bar to Christian Unity

Doctrinal differences are regarded some of the nation's Protestant ders as the major obstacle to world ristian unity.

Results announced recently of a estionnaire answered by 800 men l women attending the last Trien- l Assembly of the National Council Churches at Philadelphia, Pa., listed ferences in doctrine first out of e possible obstacles to ecumenicity. e leaders, who were voting dele- es, alternates, consultants, and visi- s at the assembly, were asked to k the top three items they felt to the greatest obstacles.

Sixty-seven percent listed doctrinal ferences first. Forty-seven percent ked institutional competition sec- l, and 42 percent put inertia in rd place.

Other obstacles in the order of rank re: fear of loss of freedom, 37 per- t; man's innate sinfulness, 24 per- t; world cultural differences, 24 cent; vested property interests, 22 cent; opposition of some (church) ders, 19 percent; and distance in world setting, 5 percent.

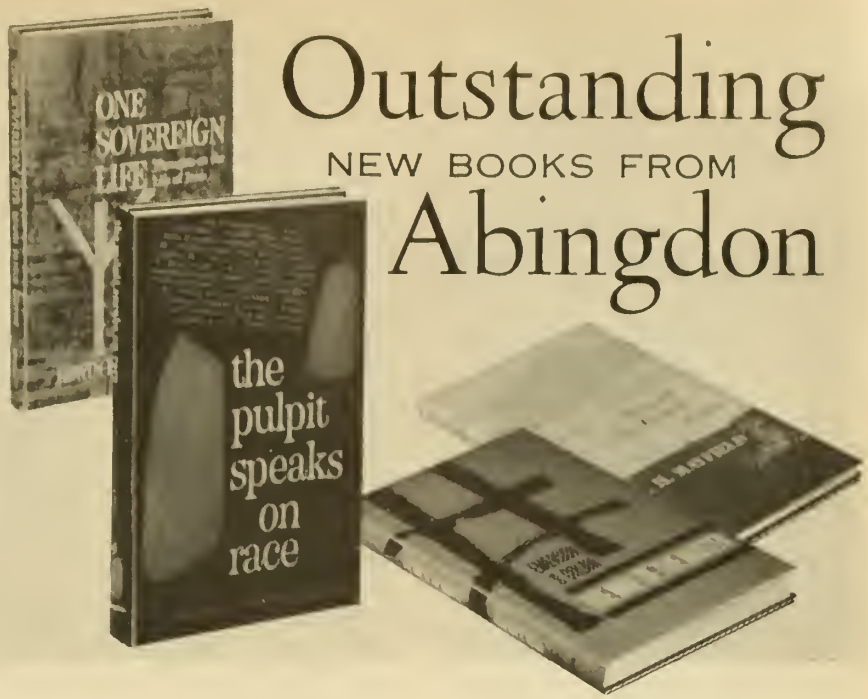
Significantly, six years earlier the egates and others attending the 57 Triennial Assembly at St. Louis, ed the same first four items. In 57, the "opposition of some leaders" s regarded as fifth in importance. e last survey ranked that item in hth place.

Nondelegates at the assembly essed doctrinal differences less than delegates, emphasizing institution- competition, vested property inter- s, and man's innate sinfulness.

The questionnaire also dealt with nation's economic life, world ice, the racial revolution, and the itical philosophy of those ques- ned.

The 800 respondents did not repre- t any "scientific" sampling or cross tion of U.S. churches or of Prot- ant opinion. They were an atypical up—highly metropolitan, college cated or better, and professional, ning to the upper age (50 years l up), and upper income ($10,000 l up) brackets. Sixty-five percent re clergymen, and only 16 percent those answering the questionnaire re women.

Asked to describe themselves "polit- lly," 32 percent said they are mocrats—20 percent calling them- ves liberal, 11 percent moderate, l 1 percent conservative. Fifty per- t said they are Republicans—29



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percent liberal, 18 percent moderate, 3 percent conservative. Eighteen percent listed themselves as independents.

Since the responses were made before the major political conventions in 1964, the answers did not necessarily reflect the campaign issues.

Concerning the nation's economic life, the overall survey results indicate a support of governmental responsibility for the protection of consumers, workers, and minorities by margins of 85, 54, and 92 percent respectively. The theory that the government which governs the least is the best seemed to be rejected by the church leaders.

Federal fair employment practice laws were seen as the most imperative, approved by 92 percent, in a comparison of more or less desirable areas of government intervention. Price and wage ceilings were regarded as least desirable.

In response to a question as to whether there should be laws allowing governmental units to tax church property, 30 percent said yes, 45 percent had mixed reaction, and 21 percent disapproved.

Ninety-two percent of the respondents saw continued support of the United Nations as contributing greatly to world peace. Four percent felt the UN role was detrimental. Sixty-nine percent indicated the nuclear test-ban treaty would be a great help to peace, and only two percent saw it as detrimental.

Concerning the racial revolution, 90 percent rated joint church program activities as an effective means of advancing racial integration. Eighty-seven percent felt strong civil rights laws were effective. Kneel-ins and civil disobedience were approved by 43 and 39 percent of the respondents respectively. Nineteen and 21 percent disapproved of these two means, and 35 percent listed a mixed reaction to both.

Formally Organize European Conference of Churches

The postwar Europe of devastated churches, thousands of refugees, ailing pastors, and theological students leaving their studies for military service is passing from the scene.

New vigor in religious life was noted recently when the first all-continent council of churches attained formal status.

The European Conference of Churches had grown in influence and numbers but was little more than an informal fellowship of churchmen. It held its fourth meeting and constituting assembly aboard a ship in Danish-Swedish waters, which helped East German delegates to attend.

Calling attention to the recovery of

World Council ecumenical emblem attached to privately owned lin Bornholm prior to shipboard meetin

Europe's churches, a World Coun of Churches official called the sh board meeting a miracle and no worthy in that it brought togetl churches of East and West.

The new official group, with me bers from 21 countries, is related WCC unity and service efforts, though autonomous. It includes m of Europe's Protestant, Anglican, thodox, and Old Catholic churcl

Methodist Bishop Ferdinand S of Zurich was named one of its se presidents.

The meeting approved an an budget of $20,000 and propose permanent study center, possibly Austria.

Methodists War on Gambli

A 1963 Washington State lav permit gambling was upset in November elections, partly throu modestly financed campaign Methodists in a major role.

It would have licensed bingo, ball machines, and other devices it was feared, because of loopl would have opened the door t ganized crime operations.

Led by Bishop Everett W. Pa Methodists raised about $1- against the gambling interests' $ 000 or more spent for billbo radio-television time, and the Methodist laymen and minister tributed some 750,000 fact sl With help of other denominations raised money in nearly every tow full-page advertisements in local papers.

"We won big," said a Metl leader in reporting interdenomin al efforts in Arkansas to defeat a stitutional change to permit c in Hot Springs and surrounding land County. The Hot Springs C ber of Commerce, which was ba

ook in "new directions" to bring in evenue.

Churches United Against Gambling aised $90,000 through one Sunday's ffering in local churches, and opened eadquarters in Little Rock. The easure lost by 80,000 votes, more an 60 percent of those cast.

In California, Proposition 16 which ould have legalized a state lottery, st by a great margin, mainly beause its chief sponsor, American weepstakes Corp., was to have a 10-ear monopoly to operate the lottery.

[See *Gambling a Major Issue Before lany Voters in November*, November, 964, page 3.]

/MC Hears Union Report

Union of Anglican and Methodist hurches in Great Britain is not exected for at least 15 years, Dr. arold Roberts told the recent World lethodist Council executive meeting Jamaica. He is past-president of the ritish Methodist Conference and of e WMC.

His talk was followed by a stateent of T. E. Jessop, one of the four lethodists, serving on a 12-member mmittee, who refused to sign the nglican-Methodist report originally roposing the union. The four had sisted that the plan involves redination of ministers, which they uld not accept, Mr. Jessop said.

The Church of England is to vote the union proposal next May, the lethodist Conference will vote in ly.

/itness at State Fair

A lively and colorful religious exbit at the 1964 Kansas State Fair rew some 8,000 persons, to the satisction of sponsoring Methodist roups.

Some 15 agencies in the Central ansas Conference prepared displays nd had people on hand to give out mphlets and information. A main attraction was reproductions of art masterpieces used in the new Methodist children's curriculum.

Ask FCC Not to Renew Licenses of 2 TV Stations

Request for "thousands of letters" from citizens and churches to the Federal Communications Commission is made by the United Church of Christ office of communications, on its petition to deny relicensing to two Jackson, Miss., television stations.

Earlier this year WLBT and WJTV were charged in petitions filed by the office and two Negro Mississippians on several counts: failing to use courtesy titles such as "Mr." for Negroes as well as whites; omission of programs about race relations; distorting news and information on the Negro; blocking out network programs of interest to Negroes; and refusing to sell time to Negro candidates for office.

National social concerns bodies, including the Methodist, Episcopal, Presbyterian, Baptist, Disciples, and Roman Catholic, have backed the petition, said the Rev. Everett Parker, United Church director of communications. He also is a vice-president of the National Council of Churches Broadcasting and Film Commission.

The United Church department is joined in the action by the Tougaloo United Church near Jackson, by Aaron Henry, Clarksburg druggist, and the Rev. R. L. Smith, Jackson. Both men are Methodists, and Mr. Henry was recipient of the 1963 human-relations award of the Methodist Board of Christian Social Concerns.

The Mississippi AFL/CIO has a petition against WLBT, charging discrimination against labor.

To counter legal attempts to dismiss the first action, the plaintiffs filed a rebuttal and sent lawyers to Mississippi to obtain affidavits refuting the stations' claims. The programs were monitored previously for one week.

Some charges were admitted, Mr.

A farmer studies a reproduction of Madonna and Child *at Kansas Fair exhibit.*

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1965

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SEPTEMBER—N. Africa, Holy Land, and Europe

OCTOBER—Hawaii, South America

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Section of Cultivation, Methodist Board of Missions, 475 Riverside Drive, New York, New York 10027

Parker said, and the stations stopped using courtesy titles for whites, and began to carry network documentaries on race relations. Both stations began to report the news more factually, he added. They now have included Negro choirs in broadcasts, but at press time no Negro preacher or other speaker had yet appeared.

Mr. Parker believes the improvements will not be lasting unless the FCC acts through its license-renewing power. The stations' licenses expired June 1, and temporary extensions were granted.

Being sought by the plaintiffs is a public hearing based on the evidence in the affidavits, and full consideration by the FCC, which can if it wishes merely assign an attorney to investigate them.

Some 40 percent of the viewing audience is Negro, and some persons fear that long-term license renewal may bring back the objectionable practices.

The two stations reported the events fairly accurately, Mr. Parker feels, during the time Aaron Henry became chairman of the Mississippi Freedom Party and the MFP bid for recognition at the Democratic National Convention.

Hodding Carter, Pulitzer prize-winning publisher from Greenville, Miss., in a statement to the FCC, called the stations' programming a "far right-wing, rigid segregationist approach." Almost without exception, he charged, "there is no pretense of balance insofar as state or local opposition to organizations such as citizens councils and the John Birch society are concerned."

Honor Rehabilitation Pioneer

Dr. Percy J. Trevethan, whose way of serving God has been to devote his life to rehabilitating the handicapped, recently received recognition from two national organizations.

The executive vice-president of Goodwill Industries of America for 17 years was given the Distinguished Service Award of the President's Committee on Employment of the Handicapped.

He later received the President's Award of the National Rehabilitation Association.

In nearly 40 years of work with what is now the nation's largest network of rehabilitation workshops, Dr. Trevethan not only has expanded its services but also emphasized inspiration and spiritual motivation in the rehabilitation process.

His interest in the field stems from his meeting in 1926 with the Methodist pastor, Dr. Edgar J. Helms, who founded Goodwill Industries. Dr. Trevethan joined Morgan Memorial

Dr. Trevethan (left) receives award from Gordon Freeman of the President's committee on the handicapped.

Goodwill Industries and has been in the field since.

A member of the Bethesda (Md.) Methodist Church, Dr. Trevethan is also director of the Department of Goodwill Industries in the Methodist Board of Missions, and is active in other rehabilitation organizations.

Executive Shift at MPH

Several changes in top-level personnel in The Methodist Publishing House were made by the Board of Publication at its recent meeting in Chicago.

They were announced by Lovick Pierce, reelected as president and publisher. Cecil D. Jones, vice-president in charge of the publishing division, becomes executive vice-president, succeed Walter L. Seaman who retired November 1.

Mr. Jones' position is taken by John E. Procter, accounting division manager of forms and procedures.

Mr. McElvaney

R. G. Graham, who retires as vice-president for manufacturing, is succeeded by E. Forrest Waters, the manufacturing division's assistant manager and production manager.

The Board of Publication also elected Eugene McElvaney of Dallas as chairman, with Bradshaw Mintener of Washington, D.C., as vice-chairman. Carl J. Sanders of Richmond, Va., was reelected secretary. Besides Mintener, members-at-large elected are: Leslie M. Stratton III, Memphis, Andrew B. Benedict, Jr., Cawthon A. Bowen, Jr., and William C. Weaver, Jr., all of Nashville. Dr. William H. Dickinson of Dallas was elected to the board from the South Central

risdiction to succeed Felix R. Mc
ight who resigned because of other
nmitments.

All publishing house editors were
lected by the board.

In his annual report, Mr. Pierce
ed as highlights of the year installa-
n of a new 10-color offset press;
blication of the new children's cur-
ulum; and preparation for printing
e new *Methodist Hymnal* expected
be ready by Easter season of 1966;
e *Book of Worship* ready by March,
65; and revision of the *Discipline*
December, 1964, release.

Generally speaking, demands on the
blishing house were greater than
er in its history, Mr. Pierce ex-
ined. However, in the 14-month
riod occasioned by the change in
fiscal year to begin in August,
al net sales were over $30.5 million.
les for the fiscal year ending May
were over $26.5 million, with net
ome $165,195.

The board apportioned $700,000
distribution in 1965 to conference
imants, bringing the total for that
rpose since Unification to more than
1 million.

ouncil Postpones Action

The Methodist Judicial Council has
stponed until April a decision on ad-
ssion of Central Jurisdiction annual
nferences into the regional or white
isdictions.

Southeastern Jurisdiction has asked
e council to rule on whether the
neral Conference can require de-
gregation at the annual conference
el without amendment of the Meth-
ist Constitution. The latter gives
ch jurisdictional conference the
wer to set the boundaries of its
nferences.

The 1964 General Conference ap-
oved a two-step voluntary method
desegregation requiring mutual ap-
oval for annual conference transfers
d then for mergers of white and
egro conferences which overlap
ographically.

The Southeastern Jurisdiction meet-
g in July invited the Negro con-
ences within its borders to transfer,
t with the proviso that their merger
th its own conferences be accom-
shed only when agreeable to the
nferences concerned.

On the other hand, the Central
risdiction's July meeting recom-
ended that transfers be made only
the conferences are assured they
ll not be continued on a racial basis.
his would insure inclusiveness as
ell as elimination of the Central
risdiction, it was said.

The Southeastern Jurisdiction took
request for a ruling before the
dicial Council's recent meeting in
n Antonio, Texas. In deciding to

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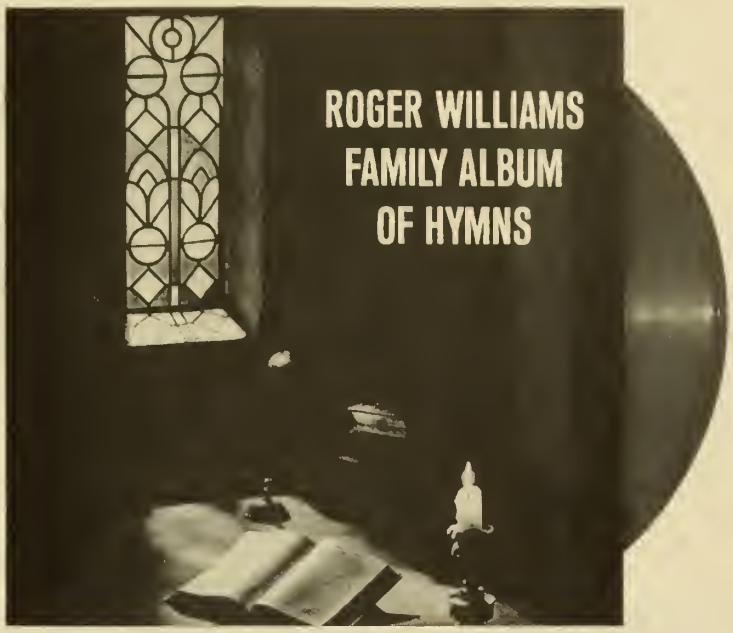

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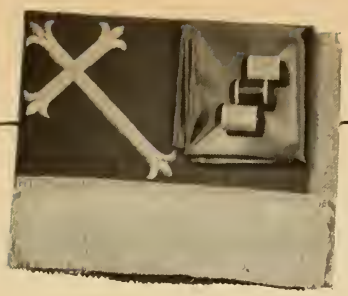

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withhold a decision until April, the Judicial Council said the Central Jurisdiction would have the chance to be heard. It had asked to be a party to the earlier petition.

Not affected in this case are three Negro annual conferences already transferred into geographical jurisdictions. One took the second step outlined by the General Conference and has been dissolved into the North Central Jurisdiction; two in the Northeastern Jurisdiction will do so by June, 1965.

The Western Jurisdiction has no remaining Central Jurisdiction churches. The South Central Jurisdiction has recommended transfers within its bounds, and parts of some overlapping conferences in Kansas and Nebraska have been merged.

Unaffected also is the question of integrating local congregations.

Judicial Council President Paul Ervin of Charlotte, N.C., said the postponement was voted for full consideration of the constitutional issue: "Whether the General Conference has authority to determine, change, or otherwise deal with boundaries of annual conferences."

Social Concerns Meeting Notes Better World Climate

Hopeful notes on world peace, race relations, and prospects for social action were sounded at the recent Second National Methodist Conference on Christian Social Concerns in Arlington, Va.

Methodist Bishop Charles F. Golden of Nashville noted that peace is increasingly possible and that the world has moved in the right direction the past year. Time has never been more propitious for the servants of God, he said. They represent the Christian faith to bear witness to a revolutionary Gospel from a revolutionary Christ to a world in revolution.

Help of the church was sought by former Gov. Leroy Collins of Florida, director of the Community Relations Service set up under the 1964 Civil Rights Act. He asked an "even mightier program" for nationwide compliance with the spirit as well as the letter of the law.

Methodists can help those who do not hate yet who insist on keeping the Negro inferior, he said, to understand contradictions between their belief in segregation and allegiance to professed religious and patriotic principles.

Among actions taken at a meeting of the Board of Christian Social Concerns prior to the Arlington conference were agreement to delay for one year building of a new Methodist headquarters in Washington, and study of the Methodist Social Creed with a view toward revising it into a brief statement of principles. The creed has often been changed in its 57-year history, it was said, without regard to coherence and usability.

Authority to expand the Methodist UN office in New York was voted.

Upper Room *Honors Graham*

Evangelist Billy Graham has been given the 1964 *Upper Room* Citation for outstanding contribution to world Christian fellowship.

At the annual citation dinner, held in Raleigh, N.C., Editor J. Manning Potts said: "He is a compelling minister of the Gospel. He has preached to more people in person and has worked with more Christians . . . than anyone else. His work has been on all the continents and on many islands."

The interdenominational devotional guide is distributed in 36 languages in some 120 countries. Each issue is read by an estimated 10 million persons.

'Suggestion Box' on Union

A joint "suggestion box" has been set up for churchgoers to make comments and suggestions on proposed merger of the Methodist and Evangelical United Brethren Churches.

Dr. Washburn

It is not actually a box, but the office of Dr. F. E. Washburn, EUB headquarters in Dayton, Ohio. He is executive director of his church's Commission on Union.

In setting up the "box," leaders of both denominations named a committee to study all communications and send them to committees working on various phases of the merger. Writers are asked to affix signatures and indicate their relationship to either church.

Committee members are Dr. Emory Stevens Bucke, book editor of the Methodist Publishing House; Dr. Robert L. Owens, director of the Methodist Board of Missions service center in Cincinnati; and from the EUB, Dr. Curtis Chambers, associate editor of *Church and Home* and Dr. Raymond M. Veh, editor of *Building*.

Dr. Washburn's address is 6[illegible] West Riverview Avenue, Dayton, Ohio, 45406.

Observers at Rome Council

Methodist leaders and theologians who were observers at the Vatican Council's third session served in [illegible] teams of three, led by Dr. Harold Roberts from the British church; [illegible]

definition of the church," she declared, "then the church is dead to this cen-

CENTURY CLUB

TOGETHER/NEWS EDITION

New York Area

BISHOP
Lloyd C. Wicke

EDITOR
Mrs. Margaret F. Donaldson, 475 Riverside Drive, Room 1924, New York, N.Y. 10027.

VOLUME 9, NUMBER 1 JANUARY, 1965

Brewster Celebrates Dual Anniversary

Brewster, N.Y., Methodists are celebrating a double anniversary: the 130th year of Methodism in the community, and the 100th birthday of the dedication of the church building.

Except for the addition of a Tiffany stained-glass window, which is illuminated at night, the building is in use exactly as it was constructed in 1864.

Among those honored at a banquet was Clifford P. Truran, a member for 70 years.

Pastor Hodges studies bell cast in 1863.

Illuminated Tiffany window at Brewster.

Staten Island Churches Join NY Conference

The New York Conference will be larger by 12 churches, January 15, when those located on Staten Island, formerly part of the Eastern District of the Newark Conference, are transferred. The move was authorized by the jurisdictional conference.

The churches, which will become part of Dr. Charles L. Warren's Metropolitan District, are listed as follows with their pastors:

Asbury, the Rev. David Young; Bethel, the Rev. A. R. Miller; Christ, the Rev. Harold J. Moser; Dickenson, the Rev. John Wood; Grace, the Rev. Billy C. Sparkman; Kingsley, the Rev. Donald Kimmelman; St. Mark's, the Rev. K. A. Halstead; St. Paul's, the Rev. Alf O. Olsen; Summerfield, the Rev. David L. Parker; Trinity, the Rev. Frederick G. Hubach; Woodrow and Wesley, the Rev. Walter H. Everett.

Five Yonkers Churches To Merge Congregations

Yonkers, N.Y., has not only found a solution for struggling city churches, it is also giving a boost to the ecumenical movement.

The congregations of First Methodist Church, Memorial Methodist Church, Morsemere Methodist Church, Calvary Baptist Church, and Warburton Avenue Baptist Church have voted to merge.

Plan Is Launched

The plan was launched by the Rev. James J. Benson, pastor of First Church, after discussing the matter with a representative of the Surdna Foundation, who offered to finance the construction of a church if the congregations would join forces. The organization is a Yonkers foundation which has contributed funds to many public causes.

The proposed program suggests a multiple ministry, community youth program, day nursery, senior citizen programs, family life education, neighborhood outreach and apartment-house study groups, special interest groups, and bus service.

A specific plan of merger will be presented to each church by April 15.

Mrs. C. A. Bender Honored

Mrs. Clifford A. Bender, Board of Missions observer at the United Nations and executive secretary of the Woman's Division, Section of Christian Social Concerns, was awarded an honorary doctor of laws degree by West Virginia Wesleyan University.

Mrs. Bender is a member of the Leonia, N.J., Church, and her office is at the Church Center for the United Nations.

St. James Methodists Paint Neighbors' Church

When informed by District Superintendent George Werner that the building and property of the East Kingston, N.Y., Church needed refurbishing, members of St. James Church, Kingston, donned overalls and painters' caps and went to work with their stepladders.

Paint for the building was purchased by East Kingston members. The St. James Church employed a professional painter to work on the steeple.

The project is part of a plan advanced by Mr. Werner to distribute strength and talent for the benefit of smaller churches.

Painters work on East Kingston Church.

withhold a decision until April, the Judicial Council said the Central

with a view toward revising it in a brief statement of principles. T

Goode to Assist

Edward Goode, first-year divinity student at Yale University, has been appointed assistant pastor of Newfield Church, Bridgeport, Conn. A native of West Roxbury, Mass., Mr. Goode is a graduate of Howard University where he majored in philosophy.

Mr. Goode

The Rev. Robert J. Notar, pastor, reports that 10 percent of the church families are Negro and that he expects Mr. Goode's ministry will help effect a completely integrated parish.

Bethel Methodist Home Reveals Recent Activities

Among Bethel Methodist Home's recent activities was a Halloween party, where a witch helped them celebrate. In the photograph at the right, Mrs. Amelia Taxter, left, director of crafts, helps William Taylor and Mrs. Reinhold E. Stober dress the specter.

Many fund-raising projects are underway to provide for the Bethel building plans.

It will be at least 60 years before three Ossining, N.Y., youngsters can qualify for residence at the Bethel Home, but in the meantime they are working hard to raise money for a new wing.

In the photograph directly below, Ann Littlejohn, five, Leslie Steverango, 10, and Martha Littlejohn, seven, present Director Daniel D. Brox $2.36 which they raised by producing a talent show and by selling refreshments.

Austin Johnson Offers Rules for All Laymen

Austin Johnson, advertising executive, listed seven rules for Christian laymen in an address at First Church, Amityville, N.Y.:

1. Try to live our religion seven days a week.

2. Set an example to our children and the young people of the community.

3. Speak out for the ecumenical movement.

4. Be crusaders—stating our convictions on honesty in business and government, better teaching standards, civil rights.

5. Back our ministers when they take moral and ethical stands.

6. Refuse to stand idly by when someone is being hurt physically or mentally.

7. Influence other laymen to take a more personal interest in their religion.

Empty Picture Frame Awaits Five Who Enter Ministry

A picture frame has been unveiled at First Church, Burlington, Vt., but so far, it contains no picture!

Dr. Paul V. Hydon, shown at right in photo, with the Rev. Leonard Bass, his associate, explains that by 1973, the church hopes to have five photographs in the frame—pictures of young men or women who will enter the ministry from the church in the next nine years.

High Hopes for High Hill

A 71-year-old farmer and his wife in Leeds, N.Y., reviewed their plans to leave High Hill Church a legacy and decided that they would rather see it in action.

So Mr. and Mrs. Warren Travis have given $10,000 as an "incentive" toward the construction of an education unit. It will include a kitchen. Mrs. Travis knows better than anyone that the children are bursting out of their one-room church building. She's the church-school superintendent.

Construction has started and the 50 members of the church are raising the balance of the money.

Benediction House Plans

Benediction House, Troy Conference retreat center at Berlin, N.Y., has planned eight events this year and is seeking support for the programs by enlisting aides who will agree to attend at least one retreat and contribute $10 toward the cost.

The following topics are programmed through June 5, 1965: *Church Renewal, Methodist Liturgical Revival, New Trends in Judaic Thought, New Theological Vistas for Laymen, Law and Faith,* and *The Business World and Christian Ethics.*

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Second-class postage has been paid in Nashville, Tenn.

Oren Jack Turner

Bishop Taylor presents a gift to further the Morristown College expansion program.

First 'Good Neighbors' To Aid in Paterson

Good neighbors in action is the term for Mr. and Mrs. John Moores of 50 Marlboro Rd., Clifton, N.J., who have been granted a year's leave of absence by Trinity Church, Clifton, to work in Christ Church, Paterson, one of the city churches with a dearth of leadership.

At the General Conference of 1964, a neighborhood program was authorized whereby members of thriving suburban churches could be commissioned as missionaries to put their talents to work for a year in urban parishes. Mr. and Mrs. Moores are the first couple in the Newark Conference to receive the commission.

Mr. Moores, a research chemist for Hoffman-LaRoche, in Nutley, has served as chairman of the commission on membership and evangelism and as stewardship secretary in his home church. Mrs. Moores has been active in the church school and served as superintendent of the intermediate department in Clifton. She is a former junior high school teacher.

Christ Church began an interracial ministry last June, with the appointment of the Rev. Fred Wilkes as pastor, and is seeking to intensify its service to a blighted area characterized by a shifting population and other problems resulting from urban renewal.

Episcopal residence has been purchased on Laurel Circle, Princeton, N.J., for Bishop and Mrs. Taylor. Cost, including remodeling and furnishing, will be $60,000.

Aids College Education

One of Bishop Taylor's first acts as a new trustee of Morristown College in Tennessee was to make a contribution to the $215,000 expansion program which will provide the college with a science building.

With Bishop Taylor in the photo above are three New Jersey trustees, from left: Dr. Joseph Blessing of Teaneck, Mrs. Charles Parlin of Englewood, and Dr. Charles Sayre of Asbury Park.

Drew Students Stem City Dropout Trend

Four times a week 60 students from Drew University board buses and trains for Newark to tutor elementary-school students from underprivileged areas in English and mathematics. It is called the Drew Tutorial Program in Newark.

Three churches have given rooms where the college students meet from one to three children each, enabling them to establish rapport with the child which the public school teacher, due to large classes, is unable to do. The dropout figure stands at 2,500 yearly in the Newark area. The objective is to improve the classroom performance of the children, give them some contact with college-age persons, and stimulate their interest in completing high school and perhaps going to college.

It is felt that lack of individual interest causes the student to become discouraged and leads to more dropouts.

• The junior class sponsored a workday, planned by the Campus Chest Committee, to provide food and gifts for needy families in the Morris County area during the Christmas holidays. Students did odd jobs, such as ironing, raking leaves, and housecleaning in private homes at a rate of $1.25 per hour.

Centenary Notes

Students have heard recent addresses on arresting subjects:

The New Man by Princeton Seminary President James I. McCord.

God in the Dark by Dr. David H. C. Read of the Madison Avenue, N.Y.C., Presbyterian Church.

The Right to Be Let Alone by Chaplain Bradford S. Abernethy of Rutgers.

• The board of trustees of Centenary College for Women voted to name the new corridors and lounges connecting North and South Halls to the Edward W. Seay Administration Building in honor of Richard C. Fowler of West Orange.

• John Boruff's comedy *The Loud Red Patrick* was the first Little Theater production of the season.

• Leon Volkov, Soviet affairs expert for *Newsweek* magazine, spoke on *The New Soviet Leaders* at a Sunday convocation.

• WNTI, Centenary's radio station, plans 68 original student programs in addition to five regularly scheduled programs featuring people of the Hackettstown community.

Tercentenary Is Observed

Newark Conference Methodists have joined other New Jersey churches in celebrating the Tercentenary of New Jersey.

As part of the interdenominational mission emphasis, Bishop Chandu Ray of Karachi, Pakistan, toured the state to speak at 12 mass meetings.

Those in the Newark Conference were at Wagner College, Staten Island; Old Church on the Green, Hackensack; Drew University; First Congregational Church, Montclair; First Methodist, Westfield; and the Bergen Reformed Church, Jersey City.

Eastern District Superintendent Wallace Sorenson was general chairman, assisted by the Rev. Harold B. Wright, Jr., of First Church, Englewood, conference missionary secretary.

In addition to the representatives who attended the rallies from each church, missionary speakers were invited to more than 40 churches.

The Drew University float, pictured at right in the New Jersey Tercentenary Parade, depicts six degrees given by the school. The horse and rider following the float recall the early itinerant preacher.

Members of the building committee of the Beacon, N.Y., Church watch ground-breaking.

New Horizons Open

Ground has been broken for the first unit of a new church in Beacon, N.Y. Shown in photo above, from left foreground are: the Rev. Phillip Schnell; Trustee Chairman Francis Mayen; Trustee Frederick W. Heaney, donor of the land; Building Committee Chairman James Caffrey; and Edgar Tafel, architect; second row: Walter Knapp, contractor; James Covall, James Whitlock, Merton Langworthy, and Harold Hulse, building committee members.

Bishop Wicke consecrated a $60,000 renovation and improvement project at Clinton Avenue Church, Kingston, N.Y.

A $30,000 educational unit was consecrated at Port Ewen, N.Y.

Bishop Newell preached at a service marking the retirement of the mortgage at First Church, Baldwin, N.Y.

Bishop Taylor was the speaker at the consecration of the new Centenary Church at Metuchen, N.J.

The Suffern, N.Y., Church was sold and construction will begin in the spring.

Trinity Church, Poughkeepsie, N.Y., has launched a drive for $200,000 for additional educational facilities.

Bishop Welch at 102 Active In Events at Grace Church

Bishop Welch, who was 102 years old on November 6, has been an active participant in events at Grace Church, Wyckoff, N.J.

Bishop Welch not only preached the final sermon at the former site in Paterson, he helped break ground for the new edifice in Wyckoff and at the consecration service he read the Scripture and offered the prayer. His sermon at the final service in the old church has been deposited in the new cornerstone.

Methodist Hospital News

Six of the 79 students in the 75th anniversary graduating class at the Methodist Hospital of Brooklyn received honor awards. They were: Midori N. Liu, Helen Grundeland, Lynne Schmitt, Dolores Torgersen, O. Marlene Tjersland.

A stepped-up program at the hospital will make it possible for young women to take the state board licensing examination after two years of training instead of the three previously required. Each applicant to the program must be in the upper half of her graduating class at an accredited high school and have 10 academic units. She must be between 17-35 years of age, have adequate personal references, pass a written pre-entrance test.

New Faces—New Places

New York Conference

Vincent Watson, pastor of the New Britain, Conn., Church, effective November 15.

Werner Schmauch, pastor of the Community Church, Ozone Park, effective November 5.

F. Kennon Moody, pastor of the LaGrangeville, N.Y., Church, effective October, 1964.

William G. Brockman, pastor of St. Luke's Church, Bronx, effective October, 1964.

John B. Glenwood, pastor of the Woodycrest Church, Bronx, effective October, 1964.

Troy Conference

David C. Newkirk, now serving Pawlet, Vt., Federated Church as well as Wells, Vt.

Warren P. Waldo, retired, to supply the Moretown-Hancock, Vt., Charge.

Clyde Ward, now serving Upper Jay and Keene, N.Y.

SHORT CIRCUIT

The Methodist Home in Ocean Grove, N.J., boasts another centenarian. Ezra Smith was 100 years old on Thanksgiving Day. Dr. and Mrs. Elmer Bostock and a group from his home church in Ridgewood gave a party for him at the home.

Richard Penna, student for the Methodist ministry from Fisherman's Church, Brooklyn, N.Y., is president of the freshman class at Texas Wesleyan College and freshman representative to the MSM.

The **Rev. Frederick Dyckman**, executive secretary of the Troy Conference Boards of Education and Missions, was speaker at the 125th anniversary of the Mooers Church.

Old St. George's Church, Philadelphia, Pa., awarded Bishop Taylor the St. George's Gold Medal at the 195th anniversity of the acquisition of its building.

Anyone who thinks Sunday evening services are out of date should visit **Calvary Church**, Bronx, N.Y. At one of the recent services, Mr. and Mrs. Jerry Johnson, experienced dancers and actors, gave a dramatization of the Lord's Prayer.

Bishop Wicke has been elected a vice-president of the Television, Radio, and Film Commission.

Commack, N.Y., Methodists were the proud recipients of a telegram of congratulations from President Johnson on the occasion of the church's 175th anniversary.

The **Rev. and Mrs. David Giles** of Metropolitan-Duane Church, New York City, led a 10-day tour of Puerto Rico and the Dominican Republic for the Board of Missions.

When the **Mahopac, N.Y., Church** housed an exhibit by the local council for the arts, the art world took notice because one of the exibitors was a world-famous sculptor in metal, Herman Schwagereit, a member of the nearby Hope Methodist Church.

The **Rev. John A. Collins** of Jefferson Park Parish, New York City, and Miss Sheila Graham were married September 2.

IN MEMORIAM

New York Conference

John D. Atkins
Atlanta, Ind.
September 8, 1964

Arthur M. Davidson (retired)
Wallkill, N.Y.
October 19, 1964

Dudley O. Osterheld (retired)
Bethel Methodist Home, Ossining
October 17, 1964

Troy Conference

Clyde R. Sumner (retired)
Upper Jay, N.Y.
August, 1964

Mrs. Mabel Wheaton
Union Village, Vt.
October 27, 1964

Mrs. Brown and grandsons John (left) and James Geis of Denver, Colo.

lter Muelder of the Boston Univer- School of Theology, and Dr. Al- t Outler of Perkins School of The- gy in Dallas.

The second team included Bishop d P. Corson, president of the rld Methodist Council, Dr. Lee tle, council secretary, and Dr. berts.

Others are Dean Robert Cushman Duke University Divinity School; m William Cannon, Candler School Theology; and Prof. Franklin Lit- of Chicago Theological Seminary. hop Ivan Lee Holt of St. Louis, a IC past-president, also attended e sessions.

The Rev. T. C. Whitehouse of ton, also a Methodist, broadcast ct from Rome on the weekly C radio series called *Pilgrimage*. He interviewed Roman Catholic lers, gave a Protestant view of ncil proceedings, and conducted ussions of what the event means he layman.

The 13-week program, which be- in September, was produced with of the National Council of rches. Methodists supported it ugh the TV-radio ministry fund.

w Board Chief Reveals r Philosophy of Missions

Her philosophy of missions is quely her own, but it neatly meshes the image of a church finding lf face to face with the world.

he is Mrs. Porter Brown, new eral secretary of the Board of sions, whose graciousness refutes popular stereotype of the hard- ing lady executive.

Devoted to family and church, she he first woman in top ranks of thodism and first in a comparable t in a major denomination.

n a hard-hitting inaugural speech, ing on some ideas for size," Mrs. wn cited some of the problems ng the church and its mission.

If we cannot find an operational definition of the church, she declared, "then the church is dead to this century."

Mrs. Brown observed that science no longer operates on the cause-and-effect concept. Reality is not in things but in events, which can be explained in useful ways, she declared. The institution of the church is not the cause of anything, does not produce effects. And if reality is in events, the church is a climate in which they take place.

"The church exists only in relation to something," said Mrs. Brown. "To use the word love to define the church and treat this in terms of today's science, we must use it operationally.

"Then we must say that any event that is love is the church. Any that is not love is not the church."

Young people often choose the Peace Corps instead of missions when they wish to deal operationally with human need, the new general secretary said. They do not care about static academic theology in which too many church professionals are engrossed.

"Jesus may be offering himself in some of our closed, ingrown edifices, only to say finally 'I never knew you.'

"Instead of days and days at conferences and seminars, assuming we know what people think and developing theories about their deplorable condition, we should be talking with them about why they are anxious, why they are insecure, why they want to escape and from what. Instead of inviting more people just like us to help us in our work, we should be asking the ethicist, the behavioral scientist, the physician, the businessman, and the politician."

CENTURY CLUB

One Methodist, having marked his 100th birthday, joins the TOGETHER Century Club this month. He is:

Frank P. Hall, 100, Billings, Mont.

In nominating a person for the Century Club, please give his or her present address, birth date, and where the nominee has church membership.

And, Mrs. Brown observed, "Let us move from idolizing the institution of the church, including the building on the corner with the $40,000 organ, the carpeted floor, stainless-steel kitchen, and lights that dim as we pray and come up to full bright as the preacher says, 'Amen.'

"The restructuring of the Board of Missions . . . this shaking of the foundations, has been hard on us all for we have wanted to cling to the secure past, to ways adequate for another day," she said.

[For other insights on the personality of the new Board of Missions chief executive, see *She Heads Our Missions Enterprise*, page 47.]

Books Ordered From China

A New York religious book publisher has sent four titles to a Peking bookstore, first order ever received from Red China.

Association Press shipped *How to Serve God in a Marxist Land* by Karl Barth and Johannes Hamel; *When*

Methodists in the News

The Rev. Charles Kimbulu, the Central Congo Conference's first ordained African minister, was awarded the *World Outlook* Medal of Honor for service to Methodism and the Christian church.

Bishop Lloyd C. Wicke of New York is among appointees named by President Johnson to the National Citizens Committee for Community Relations, a consulting board to the new civil rights agency, the Community Relations Service.

Dr. Harold E. Wallace, dean and acting president of recently closed National College, Kansas City, Mo., has been named coordinator of student personnel services at the new Polk County Junior College, Bartow, Fla.

Dr. C. Ralph Arthur, president of Ferrum College, Ferrum, Va., has been elected president of the Methodist Junior College Association. The **Rev. Robert H. Parker**, president of Wesley College, Dover, Del., was named vice-president, and **John P. Tyson**, president of Sneed College, Boaz, Ala., became secretary-treasurer.

Two Methodists, **Rep. Carl Vinson** of Georgia, retiring after 50 years as a congressman, and **Miss Leontyne Price**, one of the first Negro opera stars, received the highest honor from the President that a civilian can receive. They were among 30 persons awarded the 1964 Medal of Freedom for significant contributions to the quality of American life.

The Rev. DeWayne S. Woodring, Columbus, Ohio, has been named administrative assistant to Bishop Francis E. Kearns of the Ohio East Area, and area director of public relations.

Christians Make Political Decisions and *Christianity and Communism Today* by Dr. John C. Bennett, president of Union Theological Seminary; and *Christians and Power Politics* by Alan Booth.

Church Thrives in Bolivia

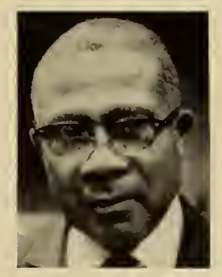
Increasing use of national pastors among the Aymara people on Bolivia's lonely and barren *Altiplano* is largely credited for a dramatic increase in growth of that country's Methodist Sunday schools.

Around Lake Titicaca, at altitudes of over 13,000 feet, 38 schools have been added to the 10 existing in 1963, and average attendance is over 2,000. In November, 1963, all Bolivia had only 40 Methodist Sunday schools.

St. George's Honors Four

Four Methodists, two of them ministers, received the annual St. George's Award for distinguished service to The Methodist Church at a recent dinner in the historic Philadelphia church.

They are Bishop Prince A. Taylor, Jr., of Princeton, N.J., president-elect of the Council of Bishops and first Negro to receive the award; Maj. Gen. Charles E. Brown, Jr., U.S. Army Chief of Chaplains; Leon E. Hickman, vice-president of The Aluminum Corporation of America and member of



Bishop Taylor

Chaplain Brown

Mr. Hickman

Mr. Owens

the Methodist Judicial Council; and John L. Owens, general counsel for the Methodist Investment Fund and the National Division of the Board of Missions.

America's oldest Methodist church in continuous service, St. George's this year is observing the 195th anniversary of its building. It houses a well-known collection of Methodist historical material. □

1964:

THE OLD ADAGE that religion and politics don't (or shouldn't) mix was trampled rather severely during the supercharged 1964 U.S. political campaign. Not since 1860, when the abolition issue drew many religious leaders into partisan camps, have so many churchmen—particularly clergymen—been so deeply and openly involved in the debate of issues and candidates. Repercussions of this involvement linger in our churches. What conclusions can be drawn?

First, *it will happen again.* The extent of future involvement, of course, depends partly on issues as yet unformulated. But the testimony of 1964 is clearly that support of specific political programs by church groups does have impact. In California, for example, churchmen vigorously opposed both a proposed state lottery and Proposition 14, which sought to nullify a freedom of residence act and to prohibit any subsequent legislation concerning discrimination in the sale of private property. The antilottery campaign was successful; the fight against Proposition 14 was not—thanks to "white backlash," many observers believe. But as *News Pulse,* weekly publication of Methodism's Southern California-Arizona Conference, editorialized: ". . . A growing army of people is determined to keep at work on open housing, on equal opportunity and status for all men. . . . They have discovered many allies in this struggle, and they are not about to rest."

Second, *the tension and dissension provoked by outright political activity by churchmen will continue.* This is not a new question. Nor is it essentially rooted in the communications gap that sometimes exists between a minister and his congregation—a gap which, in some cases, widened during 1964. Whenever churchmen support disputed legal or legislative measures, opponents immediately clamor that the church should stay aloof from specific issues and provide only general moral and spiritual guidance. This issue is not likely to be settled even within the churches—for no universal answer is possible.

An official of the National Catholic Welfare Conference, for example, recently declared that clergymen should enter into political action only when "an absolutely clear-cut moral issue is involved." His organization actively fought for passage of the 1964 civil rights bill—but, he said, "the clergy has no business telling people how to vote in the presidential election." Which goes to show that one man's moral issue may be seen by other sincere men as purely political.

Third, and most significantly, *the events of 1964 expose a fundamental ideological cleavage within our churches.* This pot was simmering on a back burner even before Charles Darwin, so nobody can describe all that went into the stew. One can only speculate on the recipe and comment on how it tastes today.

eligion and Politics DID Mix

There are churchmen, for instance, who cling to the faith and institutions of their fathers, firmly refusing to consider new insights or new forms. Science still is considered atheistic here and there; King James still fights a successful rearguard action with the intervening 350 years of biblical scholarship; contemporary literature, drama, and art, along with the insights of psychology, are still automatically stamped by some as filth or heresy—or both. Some Christians retain a simplistic, black-or-white vision of the world and of human existence. They see nearly all in terms of either good or bad, "them" or us, God or the devil. Nowhere was this type of thought more clearly illustrated than in the scurrilous, demon-cluttered "hate" books of 1964, spawned in many of the same dark corners that have bred irresponsible attacks on our churches. Some of these writers portray God as the standard bearer of the U.S. flag and the resident chaplain of the American way of life.

The ideological cleavage in churches is not always sharply drawn. There are, however, two poles of thought. On the one hand are those who, as Martin E. Marty describes them, are "united in their belief that the Bible and the Christian tradition include a mandate for their own involvement" in the affairs of the world and who reject "the idea that our way of life and our religious institutions are *a priori* uncritically to be preserved." On the other hand are those who feel the Christian message deals only with personal salvation, only with one man's private relationship with his God. While they do hope and work for a better world, they do not attempt to be a direct force in secular affairs and see their essential Christian action as being within the church in its present pattern. They want the church to be an example of good, and hope the world will look to it, come to it, and be influenced by it.

The 1964 political campaign did much to bring some of these fundamental differences into the open. During the campaign's final stages, one candidate declared that "the leaders of the churches do not have much time to worry about morals if they're worrying about partisan politics, and I would hope they would get about their business." That statement clearly represented the view that the church has its function, that politicians have theirs, and never the twain shall meet —not even on the question of applied morality, which was a primary campaign issue.

By way of contrast, newspapers that same day carried a statement from a large group of leading Protestant theologians, who declared that morality is not only personal but also must be defined "in the larger public and social sense. It means deep concern for the poor, the hard-pressed, the aged, and the rights of minority as well as majority groups."

Those who subscribe to the private, individualistic concept of the church's role insist that, especially in the tug and tear of modern life, certain proven fundamentals must be held as absolutes. They run the risk of focusing so intently on those fundamentals that they lose contact with the world around them. Those who stress public witness and social action in changing times, even if this requires upsetting what have come to be traditional patterns, risk tearing up some of the roots of the faith. In the church, unlike in national political affairs, the standpatters are a majority; those who insist that significant change is needed to speak to this day are a minority. This strongly suggests that the church has not adapted and renewed itself as has the sociopolitical order in which it exists.

These differences—which mirror two divergent concepts of the church—lead to disputes over such matters as literal interpretation of the Bible versus modern biblical scholarship; prayer in the public schools versus rigid separation of church and state; distrust of the unfamiliar and the secular versus a quest for Christian exposure to and understanding of all things in the affairs of men; absolute moral and ethical codes versus recognition of the ambiguities in all human experience; Christianity tempered by nationalistic loyalties versus national loyalties tempered by Christianity; a suspicion of any new knowledge not labeled "Christian" versus an openness to all that man feels and discovers; preoccupation with individual sins versus zest for life; and—as a final overstatement for contrast—a determination to hold fast to certain precepts (no matter what the world thinks) versus a deep concern to make those precepts understandable and applicable to the world in this day.

This, then, is the "hushed-up revolution" in our churches that the 1964 political campaign helped bring into focus. How are we to deal with it?

First, we must accept the reality that all human existence is lonely, tentative, insecure, filled with frustration. However we try, we cannot build walls—even church walls—that shut out these forces. Our salvation is divine: "For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life."

But consider the next verse, John 3:17: "For God sent the Son into the world, not to condemn the world, but that the world might be saved through him." As Christians and as churches, we cannot withdraw from the world; we must engage it and minister to it.

To do this, we must first be reconciled within our own Christian fellowship. Then, as one people, the Body of Christ *in* but not *of* the world, we must seek to reconcile the world. This is our charge. And because we must serve the world, let us above all speak to its conditions and its needs. —Your Editors

The HIGH COST of OVERPOPULATION

By **PHILIP M. HAUSER**
Chairman, Department of Sociology
University of Chicago

IT WILL NOT be long before well-informed American couples will recognize the fact that it is their civic and social responsibility to have no more than 2.27 children.

Large families can no longer be in fashion. Our birthrate is increasing so much more rapidly than our death rate that for American families to have children in excess of that number is self-indulgence that completely ignores the needs of society.

We have only to look around—and ahead.

World population presently is increasing at a rate of approximately 2 percent per year. This may be small, but when it is applied to a present population of 3.2 billion it is prodigiously rapid.

In a century and a half, this growth rate would put 50 billion people on the globe, the highest number any responsible scholar has said the earth could sustain. And 50 billion people could survive only under extreme conditions; man would have to have complete control of nuclear energy and direct control of solar energy, and he would have to subsist on yeast and algae from the oceans.

In 6½ centuries, again at this 2 percent rate of increase, there would be a person for every square foot of land surface—including the Arctic wastes, mountaintops, and deserts. In 15½ centuries, the actual weight of the population would equal the weight of the planet itself.

Now these are just ways of saying that present rates of world-population growth cannot be sustained very far into the future. But let us look at what is close at hand.

By the end of this century—only 35 years away—the trend in growth will have given us 6.9 billion people on earth, more than twice our present population. Of that 6.9 billion, only 1.5 billion will be in economically advanced areas; 5.4 billion will be in underdeveloped parts of the world.

The implications are frightening for the peoples in underdeveloped areas who are struggling to achieve higher levels of living. Their frustrations in the years ahead will determine whether nations turn to communism, whether there is war or peace.

What Can Be Done About It?

Up to this time in history, no mass population has achieved a decreased birthrate without first achieving education and higher levels of living. Unfortunately, the converse is true also: no illiterate mass population has ever managed to decrease its birthrate.

I am pessimistic about the ability of the underdeveloped areas to control the growth of their populations today. First, in my judgment the social sciences have not yet learned a quick way to give people motivation to reduce their fertility. Second, we are still so ignorant about human reproduction that we have not devised methods of controlling conception which are definitely feasible, acceptable, and efficacious for the mass peasant populations of the world.

There are, however, reasons for hope. Three stand out:

1. For the first time in history, a number of governments, including those of the two most populous nations on earth, have adopted policies designed to restrict fertility. They are aware of the relationship between rapid population growth and barriers to economic development.

2. Never before have so many resources and so

much effort been devoted to searching for better ways of controlling fertility.

3. The government of the United States now is well on the way to assuming its full obligation to help nations seeking our aid to deal with this very difficult problem.

Even if all possible help is given to underdeveloped nations, however, it will be almost miraculous if they even maintain their present standards of living until the end of the century.

In the United States, the birthrate has been declining over the past three or four years. Unfortunately, this does not mean that we are greatly diminishing our rate of population growth. The rate will continue high as postwar World II babies become parents, and with the continuing march of medical science, more people will live longer. The Census Bureau estimates that we may have 400 million people in this country by the year 2010.

Even now, at the beginning of 1965, we are paying a high price for our present 192 million population. We have urban sprawl, traffic congestion, air and water pollution. The problems our cities face in removing wastes, trash, garbage, and other man-made debris are appalling. Sums which need to be spent on slum clearance are fantastic.

The Human Problems of Overpopulation

More serious than physical problems are human problems. The tremendous increase in population since the end of World War II is among the factors which have accelerated the migration of people from one part of the U.S. to another, especially from rural areas to cities. In the process, established patterns of intergroup relations have been torn apart, often creating new tensions and the need for major readjustments. This mobility, the tensions it creates, and the increasing number of young persons all have contributed to our rising crime rate.

Still another problem we can attribute largely to population growth is our high level of unemployment, which threatens to force major changes in our economy. In the 1960s, we have 600,000 young people under 25 entering the labor force each year—three times the number who were seeking employment between 1955 and 1960. Yet already more than 5 percent of our people are unemployed, and automation is steadily eliminating the need for untrained human labor. This, to my mind, poses the most serious challenge to our economy that we have ever experienced in peace time, except for the depression of the 1930s.

As our society has become increasingly urbanized, there has been greater division of labor, much greater interdependence, more vulnerability for the individual, and greater opportunity for frictions and conflicts. All this requires much more governmental intervention in terms of refereeing, regulation, and security measures. Thus, more government intervention and increasingly expensive government add to the cost of population growth.

Deterioration in the quality of education is one more price we are paying. During the 1950s, our elementary-school population increased by almost 50 percent. During the 1960s, high-school enrollment is increasing by 48 percent. College enrollment in the 1960s is increasing by 92 percent. But this tremendous growth in enrollment is not being accompanied by proportionate increases in experienced teachers and school facilities. In addition, public schools are confronted by almost unprecedented problems, many of them created by the wave of migrants from the South to the North, both Negro and white.

By the year 2010, with 400 million people in the United States, conditions will be worse all along the line, and the density of population will begin to exhaust some of our nonrenewable resources. Outdoor recreation areas, for example, will become increasingly congested and less attractive places for the vacationing urbanite.

More Family Planning Clearly Needed

We Americans have gone a long way toward controlling our birthrate. A survey in 1955 disclosed that 81 percent of all married couples in the United States were controlling the size of their families. Of this number, 70 percent were deliberately limiting family size, including 75 percent of all Protestant couples, 87 percent of all Jewish couples, and 57 percent of all Roman Catholic couples. Among those married 10 years or more, the percentages jumped to over 90 percent of Protestant and Jewish couples and 80 percent of Catholic couples. Of those Catholic couples, 50 percent were using methods banned by their church.

All that Americans need to do is more of what we are already doing, focusing especially on that segment of our population which does not yet control its birthrate. That is why the question is arising about use of government funds, mostly from state and local governments, to provide the poor, the illiterate, and the uneducated with the knowledge and materials which will allow them to control their birthrate.

These people, especially those on relief rolls, are caught in a vicious cycle. They are the people who have the most children, yet they are not able to provide the resources which will enable their offspring to escape from the same kind of life. This cycle helps account for the fact that we see second and third generations on some relief rolls. This perpetuation of poverty cannot be halted until family size is restricted to a point where the investment per child in education and training can be substantially increased.

These are the reasons why responsible Americans must find methods consistent with their religious beliefs and ethical values for limiting the size of their families. If this is not done as a matter of individual decision, government in the future may have to consider putting arbitrary curbs on family size.

For the same reason, it is our individual responsibility, and the responsibility of the governments representing and serving us, to supply information and materials now to all women of childbearing age who are receiving government assistance. Many *want* to know—and all should know—how to avoid bringing more children into a world in which poverty, illiteracy, and hopelessness will be their only birthright. □

The Need and the PRON

Planned Parenthood

By LADY DHANVANTHI RAMA RAU

FAMILY PLANNING is a matter of life or death for India.

Our country is a very large one —actually a subcontinent of Asia— but our present population of 440 million is equivalent to more than 348 persons per square mile, and it is increasing at the rate of 8 million people a year.

This is strangling for a country that is primarily agricultural. Industry has been developing rapidly since India gained its independence in 1947, but the population has grown still faster.

Better health has compounded our problem. In 1947, life expectancy in India was 26 years. Today it is 45, and improving steadily. Child and maternal mortality are diminishing rapidly. Outbreaks of the great killer diseases which used to sweep away whole villages—cholera, smallpox—now are suppressed immediately. And today, while the numbers living on the starvation line are high, nobody definitely dies of starvation.

Back when Margaret Sanger was fighting to be heard in the United States, the educated people of India were concerned with the question of population control. We wondered then why Americans considered Miss Sanger immoral when she talked about the limitation of family size. When the All-India Women's Conference invited her to India in 1936, our people listened to her intently.

Unfortunately, before we could organize education on family planning, World War II broke out. Immediately after the war, the attention of all the people in India was caught up by the nationalist campaign. Then came independence, and we felt that finally it would be easier for us to effect the changes in our country that were so essential. But with independence came the partition of India and 8 million refugees to be looked after —more than were displaced during the Hitler regime in Europe.

When the refugee problem was solved, a planning commission began in 1951 to work out a plan for developing India's economic resources. Our first five-year plan allocated $1.1 million for family planning. By 1953, family planning had top priority with the Union Health Ministry. The second five-year plan raised the family-planning allocation to $5 million. Now, under the third five-year plan, which commenced in April, 1961, India has $50 million to spend in promoting family planning.

To the Village Level

We have a program which extends from the government of India—the Union Health Ministry —to the state ministries, from the state ministries down to district administration, and then to the village level. Every community development worker, no matter what his specialty, receives basic training on family planning so it becomes a part of the whole betterment program.

Voluntary agencies are encouraged to help, and government funds are available to the Family Planning Association, established in 1949, and to other social-welfare organizations offering family-planning services. Some government grants have been given to mission hospitals.

Even so, we are faced with enormous difficulties. Seventy-five percent of India's population lives in 550,000 villages. India has 16 states and 14 recognized languages. Educational material must be worked out in all those languages. However, 80 percent of the population is illiterate, so most of the education is carried on by word of mouth or through audio-visual aids.

Contraceptives are needed, in a large, large measure, but India does not produce the more complicated contraceptives; and we have no experimental laboratories.

Spreading the use of contraceptives takes a great deal of time. It is hard for people who work in the fields from the crack of dawn to sunset to walk miles to get their supplies. Yet they cannot keep supplies in their homes. Villagers live in mud-brick houses, and for three months of the year rain seeps into every nook and corner.

Even the use of contraceptives is difficult. There is no running water and there are no lavatories. People live and sleep 8, 9, 10, or maybe 12 in one hut. Even when men and women are anxious to limit the size of their families, they

E of

begin to lose heart and say: "Oh, well, we'll leave it to God."

Sterilization Program

Realizing all the difficulties, the government today is conducting a crash program of sterilization. Because this for a woman means major surgery and hospitalization, the program emphasizes sterilization of men.

Sterilization was first suggested with a great deal of hesitancy because we did not know how it would be received. We have found that men are most willing to have this operation because they are anxious to control the size of their families. During the last two years, India has sterilized 300,000 men, each of whom requested it. The government refuses to allow a man to undergo the operation if he is under 30, if he does not have at least three children, including one son, and if he does not have his wife's consent.

In India, the largest number of people are Hindus; the next largest group is Muslim. We have a very small percentage of Christians—only 7 million, of whom 4 million are Roman Catholic. In the beginning, perhaps, the Muslims had their reservations about family planning. There has been no public opposition on the part of the Catholics, and Protestant medical missions have helped us. The Hindus have had no inhibitions about it.

As village people have realized the pressures on the land and the

Lady Dhanvanthi Rama Rau

President of the International Planned Parenthood Federation and one of India's great women leaders, she has spent years working to liberate the women of her country from the shackles of tradition. She broke tradition herself when, as a young woman, she went to work as a college lecturer, and again when she married Sir Benegal Rau, who was from the south of India instead of from her native Kashmir. He later became Indian ambassador to the United States.

necessity for the surplus village population to go to the industrial areas, they have accepted the idea that a smaller family is going to benefit them as well as the country.

At first we tried to teach Indian women the rhythm method of birth control, but this method of abstaining from relations during a woman's fertile period did not work. Illiterate women in remote villages, with no clocks, no calendars, no dates, could not remember their rhythm, and since they could not write, they could not set it down.

The oral contraceptive recently developed in the United States is not practical in India because it must be administered under a physician's care, and India has only 80,000 doctors for its 440 million people. Apart from that, it is said to affect lactation. In India, where there is no milk in the villages and no baby foods anywhere, a woman nurses her child from the day of its birth until it is as old as 2½ years. We cannot consider the pill acceptable if there is a danger that a mother's milk would dry up.

There are other snags as well. Millions of women in our country go from birth to death without ever being examined by a physician. We often do not know whether a woman has physical ailments that might be affected by the oral tablet. Studies on oral contraceptives are being made in India, but I do not think it will ever be a universal method for the whole country.

We are setting up experiments in 100 different clinics on the intrauterine plastic coils, which are very effective in preventing conception. However, because a physician must insert them, their practicality in India is limited.

Japan Accepts Abortion

In India, abortion is illegal. In Japan, however, it is depended upon to reduce the rate of population increase. Japan has 93 million people living in an area of only 142,741 square miles, and it is considered unpatriotic for a Japanese woman to have more than three children. Abortion techniques have been developed to a high peak of efficiency, and 985,000 abortions were legally reported in 1962. The National Christian Council of Japan has issued a strong statement against the law permitting abortion. The same statement, however, affirms the importance of family planning, including the use of scientific methods of contraception.

Down the Asian coast, the island of Taiwan is one of the world's most densely populated places. About 12 million people live in 14,000 square miles. However, Taiwan is relatively urbanized and industrialized, and the situation is favorable for the encouragement of family planning. In 1963, provincial authorities carried on an intensive education program in the city of Taichung, and at the end of that year pregnancies had declined about one-fifth.

News dispatches tell us that Communist China's present target is to reduce its annual population growth to below 2 percent. In the future, the Chinese hope to reduce it still further. Their scientists have been experimenting with an oral contraceptive, but as yet they have not produced a satisfactory one. The stress now is on encouraging late marriages. China's last official census, taken in 1957, indicated a total population of 656 million (including Taiwan). Even at a 2-percent increase rate, we can estimate the population now at more than 700 million.

In the Philippines, the matter of family planning is complicated by the fact that about 83 percent of the people are Roman Catholic and are reluctant to depart from the dictates of that church.

Latin America's Urgent Need

Latin America is also Roman Catholic, but South Americans are not, as a rule, as devout as the

How Missionaries Are Helping

PROTESTANT mission hospitals in overcrowded countries were pioneering birth control as far back as the 1930s, according to Dr. Harold N. Brewster, medical secretary of the Methodist Board of Missions. This was done on a small scale with individual patients rather than in formal programs, because this is the way mission hospitals work.

"It was hard to convince the Chinese that birth control was desirable," Dr. Brewster recalled from his own years as a medical missionary in Foochow, "because the Chinese expected half of their children would die, and large families were their form of social security." But many Chinese pastors with large families asked to be sterilized, and mission hospitals performed many such operations.

Today nearly all Methodist mission hospitals offer family-planning services, including contraceptives and sterilization. In Sarawak, the government will pay for the sterilization of any woman who has four or more children and asks for it. At Methodist-operated Christ Hospital there, sterilization operations also are performed for men with large families. One Christ Hospital nurse has special training in family-planning techniques from the Planned Parenthood Association in Singapore.

From Madar Union Sanatorium in India, Methodist medical missionary Dr. Marian Hall has been using a car which can be transformed into a dispensary and examination room to take family-planning services out into the villages. She visited 75 villages a month from 1956 until her retirement in 1964. Her successor will continue the work. At Edith Jackson Fisher Hospital at Pakur, in south India, patients receive instructions in contraception, and sterilization operations are performed. A family-planning association is part of the work of Washburn Memorial Methodist Hospital in Nyadiri, Southern Rhodesia.

Mission hospitals of other Protestant denominations, and the interdenominational Christian Medical College at Ludhiana, in the Punjab, are doing similar work; and Dr. Brewster predicts that they will be doing still more, especially in Latin America, now that governments are asking for assistance in their own family-planning programs.

—HELEN JOHNSON

people of the Philippines. Seventeen Latin American countries are earnestly engaged in realistic family-planning efforts. The need is urgent. In Latin America, one sees high fertility combined with low mortality, rapid population increases contrasting with slow economic growth, and cities growing without supporting industry.

In certain areas of Brazil, the population problem is one of distribution. There is a constant exodus from the hinterlands to the towns, and people in the cities often live in subhuman conditions while the rural areas grow deserted.

In Uruguay, it is estimated that 150,000 illegal abortions are performed every year, four-fifths of them on married women. In Chile, where abortion also is illegal, abortions are at least as high as live births. Yet the majority of the Chilean women undergoing abortions cry out for contraceptives.

Mexico's population, which now stands at 37 million, will double in the next 20 years if its current rate of growth continues. The standard of living in Mexico has gone down despite millions in foreign aid. Desertion of families by fathers is widespread, and since there is no federal aid to dependent children, the children beg and the mothers wash and iron. The Maternal Health Association has five family-planning clinics in operation, but only a massive government program through public-health clinics can cope with the problem.

In Puerto Rico, there is a demand for sterilization, even among the women who are receiving free oral contraceptives in a research project of the Family Planning Association.

Latin America has the highest rate of population increase in the world, some countries having reached a rate of 4 to 5 percent. This is a startling contrast to Europe, which doubles its population only once in a century.

Egypt has a very high birth rate. Large families are the rule, and rapidly improving health measures have lengthened lifetimes. The Egyptian government is encouraging family limitation and is supporting the work of the Egyptian Family Planning Association. There are three family planning clinics in Cairo, and 138 centers soon will be opened throughout Egypt.

Homeless, these Bombay children sleep in the streets. In overcrowded cities throughout Asia, many thousands of people live without shelter, potable water, or adequate sanitation.

UN Agencies Concerned

These are examples of what is happening in many countries of the world as a result of governmental and voluntary efforts. The United Nations has a program, too. A population commission advises the Economic and Social Council on the consequences of population changes and on policies indicated by population factors. Its work is supplemented by research done by the population branch of the UN Bureau of Social Affairs. In 1954, the first World Population Conference was held under UN auspices; a second conference will be held in 1965.

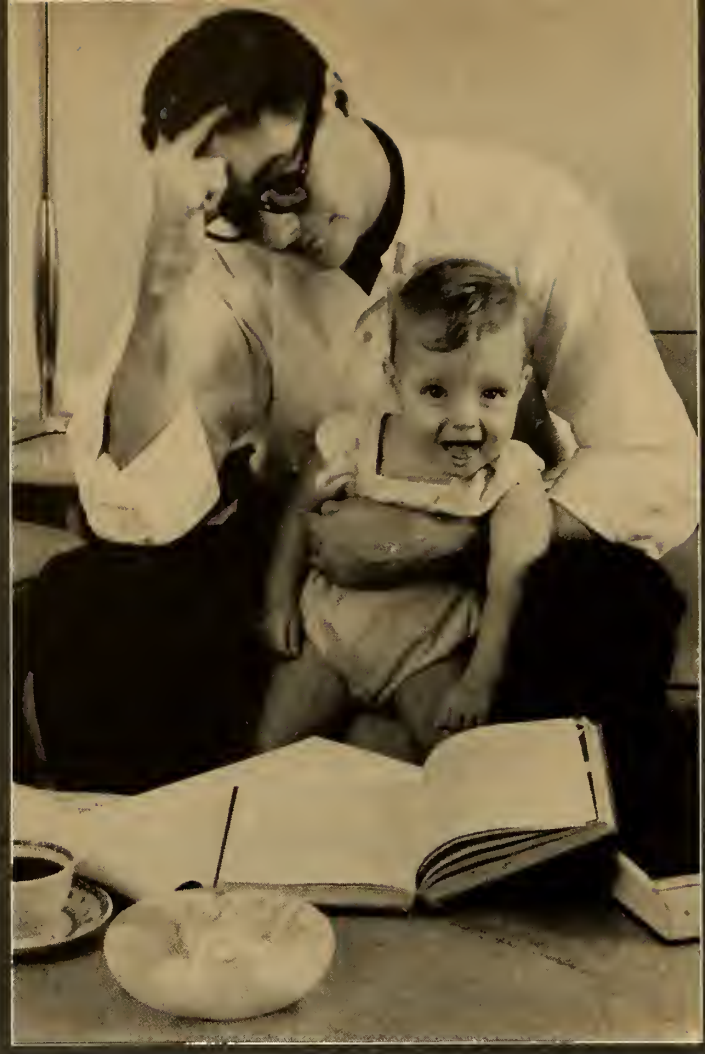
Another significant international conference took place last February when the Conference of the East Asia Assembly of Churches was preceded by a five-day consultation on responsible parenthood.

The United States, through its Agency for International Development (AID), provides information on population problems to foreign governments requesting it.

The International Planned Parenthood Federation, a worldwide federation of voluntary associations for family planning, has held seven international conferences since World War II and has conducted regional conferences in various parts of the world. The IPPF trains physicians, nurses, health visitors, and social workers in the practical administration of family-planning services, and encourages research into human reproductive processes and biological methods of controlling fertility.

Throughout history all men have sought to build better lives for their children. They have gained control over nature, mitigating the scourges of hunger and disease. Yet this means little unless man becomes free from the tyranny of uncontrolled reproduction which is demoralizing the families and choking the nations of the world.

It is toward that end that we all must work; the need is great—but so is progress. □



America's UNWANTED Children

Every child has a right to be wanted and cherished by parents and society. Yet too many children are born to families that do not want them and cannot afford them, either emotionally or financially.

By HELEN JOHNSON
Associate Editor

THE NICE young couple in the apartment house on the corner want three children—but not right now. He is in medical school and her job supports them.

In the next block, a lawyer and his wife have two boys, a big house, and a more-than-adequate income. But when the mother gave birth to the second child, the doctor told her that another baby would cost her her life.

The young mother across the street spent a year in a mental hospital after the birth of her daughter. She is home now, but she is not emotionally stable enough to take care of a family.

The high-school teacher next door has four bright youngsters. He and his wife want all of them to go to college. They know that if they have more children they cannot educate any of them to the degree their intelligence deserves.

Each of these couples has consulted their physician and is using prescribed contraceptive methods that allow husband and wife to express their love for each other spontaneously and joyfully without fear of an unwanted pregnancy.

But the poor do not have family doctors. Take the Negro couple who live with their seven children in an unheated two-room flat. They had a neat, comfortable apartment when they were married, but their increasing family has pushed them into poverty. Their next child will put them on relief, but they do not know how to keep from having that child. And the public-health clinic in their city will not tell them.

In Chicago, Ill., a 22-year-old mother is supposed to appear in Family Court on the charge of child abuse. Her year-old baby weighs only 10 pounds and there are burns on its body. But she is not available to appear. She has just given birth to another child, her fourth. If she were married, she could get birth-control information and supplies through the Illinois Department of Public Aid, but she is unmarried and she cannot. Who suffers? It is her children, and the society that must support them.

In a poverty-stricken area of Kentucky, Norah Fletcher, mother of eight, tells the President of the United States: "I guess our folks couldn't afford us, same as now. But we're doing the best we can and we're going to keep as many of the kids in school as we can."

Across the United States, more than a billion dollars a year goes into welfare funds to maintain the children of the poor, nearly three million of them. And these children have a slim chance of ever getting off welfare because their poverty is cultural as well as economic.

SOME people think the poor want more and more children so they can collect larger and larger welfare checks. Documented studies indicate this simply is not so, and arithmetic agrees. For example, the Andrew Andersons and their 10 children receive $315 a month out of which they pay $90 plus utilities for a place to live. The Andersons' home is Chicago, where living costs admittedly are high, but even elsewhere in the United States no family of 12 could live luxuriously on that amount.

It was 51 years ago that a nurse answered a call to a New York City tenement only to stand helplessly while a mother died from a self-induced abortion. The desperate woman's doctor had refused to give her information on how she might prevent another pregnancy. Margaret Sanger had seen such deaths before, but that night she knew she could not go on nursing without doing something about them.

The New York State penal code barred anyone but physicians from giving birth-control information, and physicians could provide it only to prevent or cure "disease." This was held to mean venereal disease, but Mrs. Sanger wanted the interpretation broadened to protect women from ill health resulting from excessive childbearing. Further, she wanted women to have the right to control their own destinies.

She knew she would have no legal protection if she took things into her own hands, but, as she wrote in TOGETHER in February 1960 [see *Why I Went to Jail,* page 20]: "I believed that if a woman must break the law to establish a right to voluntary motherhood, then the law must be broken." On an October morning in 1916 she opened the doors of America's first birth-control clinic in a dingy, crowded section of Brooklyn.

For nine days the clinic's little waiting room was jammed with women. On the 10th day, Margaret Sanger was arrested. She spent the night in jail, was released, was arrested again when she tried to reopen the clinic and spent 30 days in the penitentiary. But she won her point. On January 8, 1918, the New York Court of Appeals sustained her conviction but Judge Frederick E. Crane's interpretation of the law made it possible for physicians to give contraceptive information to married persons for "health reasons."

That, however, did not end the struggle with the law. In 1873, as part of an act against obscene literature, Congress had banned the mailing of "every article or thing designed, adapted, or intended for preventing conception or producing abortion." State after state had passed similar laws, and it was not until 1931 that a federal judge ruled that a book on contraception by physician Marie C. Stopes was in no respect "obscene" or "immoral." This cleared the way for scientific volumes. Now only two states still seek to enforce laws against birth control: Massachusetts bans the display, manufacture, and sale of contraceptives; Connecticut prohibits their use. (A test case involving the Connecticut law is before the U.S. Supreme Court.)

In the meantime, birth control leagues, financed by individual and group contributions, were being started in various American cities. The Clinical Research Bureau was the nation's first birth-control clinic, in New York City, in 1923. A second, the Illinois League for Birth Control, was opened in Chicago the same year.

The Planned Parenthood Federation of America was formed in 1942, and a year later it broadened its services to include help on problems of infertility for people who wanted children as well as birth-control information for those who wanted to prevent conception. This organization now is known as Planned Parenthood-World Population and is a member of the International Planned Parenthood Federation.

By 1963, Planned Parenthood was serving 231,341 patients in 249 family-planning centers throughout the United States. Patients may choose any scientifically proved method of contraception consistent with their religious or ethical beliefs. These include mechanical methods of preventing the sperm from reaching and fertilizing the egg, contraceptive foams and jellies, oral contraceptives in pill form that prevent conception by suppressing ovulation, and the rhythm method, which calls for abstinence from intercourse during the wife's fertile period. Oral contraceptives, which have an almost perfect record of reliability, were chosen by at least 71,000 of the patients in 1963.

The only method not deemed contrary to natural law by Roman Catholic theologians is the rhythm method, and Roman Catholic-sponsored rhythm clinics have been springing up all over the country. Catholics firmly believe in responsible parenthood and the right of every child to be a wanted child, but unfortunately the rhythm method is less reliable than others.

IT HAS been obvious for a long time that no voluntary agency can provide all the family-planning services needed by all the people on relief. In the past, the strongest dissent to providing birth-control services through public agencies has come from the Catholic Church. Recently, however, Catholic spokesmen have recognized the religious pluralism that exists in our society and have expressed their desire not to impose their beliefs on non-Catholics.

In 1958, a major controversy was touched off in New York City when the director of Kings County Hospital refused to allow a diabetic patient with three children to receive the contraceptive information which her doctor felt was a medical necessity. The result of the controversy was that the New York City

board of hospitals lifted its ban on giving information concerning contraception in city hospitals.

This gave Chicago Planned Parenthood courage in 1959 to start its own push toward birth-control services in local tax-supported medical facilities, particularly Cook County Hospital and the Chicago board of health clinics. At that time the rate of population increase in Chicago's slums equaled that of India.

Between January, 1959, and January, 1964, two offers from Planned Parenthood to establish a clinic at Cook County Hospital were refused. A third offer came to a dead end when the county board of commissioners voted to take "no action" on it. These refusals were despite pleas from the Church Federation of Greater Chicago, the Chicago Board of Rabbis, local medical societies, and social-service agencies, and in the face of supporting stories in Chicago newspapers. The chief opposition came from the Roman Catholic archdiocese of Chicago.

ON THE state level, the going in Illinois has been stormy. In December, 1962, the Illinois Public Aid Commission adopted a policy of providing financial assistance for family planning to women on relief who were married or had children. The next month separate bills were introduced into the Illinois Senate and House to deny the use of tax monies for birth-control services to relief clients.

The legislative controversy became so violent that a compromise was reached by forming a special Birth-Control Commission to study the problem. It will present its recommendations to the legislature this year. On it are seven Protestants and eight Roman Catholics. The Illinois Public Aid Commission was dissolved, and its successor, the Illinois Department of Public Aid, is limiting birth-control services to "married women living with their legal spouses."

The significance of this limitation is indicated by a survey of Aid to Dependent Children in 42 states and the District of Columbia. It revealed that 11 percent of white and 34 percent of Negro children receiving ADC help were illegitimate. In Cook County, Illinois, this went up to 49 percent of the Negro children and 15 percent of the white children.

In January, 1964, a Citizens Committee to Study Cook County Hospital recommended that family-planning services be given at the hospital under certain specific conditions. In February, the president of the Chicago board of health announced the formation of a committee to work out a "positive policy on family planning" for Chicago board of health clinics. And in August a resolution calling for birth-control clinics, and even a city director of family planning, was brought up in the city council. Until such public clinics are available, Chicago Planned Parenthood clinics are continuing to take as many relief patients as they can. Clinic services are free except for the pills, which are too expensive to provide.

So the tide is turning in Illinois, a key state, and it is turning elsewhere. A married relief client in New York can ask the New York State Board of Social Welfare or the New York City welfare department to refer her to a physician or a Planned Parenthood clinic. In Alameda County, California, she can go to a clinic that is operated co-operatively by the county and Planned Parenthood. In Indianapolis, Ind., she might get her family planning help from a public-health nurse, at one of two hospitals, or at a Planned Parenthood clinic.

In each case, the relief client would have to ask for family-planning help. But in Maryland a social worker can take the initiative in referring married couples to Planned Parenthood clinics or physicians. The only exception is if the worker knows that this would violate the couple's religious or moral convictions.

Florida health officers are cooperating with Planned Parenthood to provide a continuity of family-planning services to more than 50,000 migrant workers. This program went into effect in 14 counties in March, 1964.

If you were to visit the home of one of the mothers who came to the Williamson County health center, in Franklin, Tenn., for family-planning help, you would discover it is little more than weathered boards nailed together and topped by a tin roof. The winter wind whistles through those walls, and there is no plumbing or running water. The mother, looking older than she is, would tell you she is tired of having babies, tired of wondering what will become of them.

IN THE 1964 District of Columbia Appropriation Bill, Congress approved $25,000 to provide birth-control supplies and information to District of Columbia maternity clinics and earmarked $30,000 more to allow the welfare department to offer similar services through the social workers' referral system. Funds for birth control were first included in the District of Columbia budget in 1962, when $1,000 was assigned to the health department for education.

Since 1960, the health and welfare departments of Mecklenburg County, N.C., have been supplying an oral contraceptive through public-health clinics. For Catholic women, doctors offer instruction in the rhythm method. These services are not limited to wives actually living with their husbands, but to avoid any charges that the program is contributing to immorality, they are limited to unmarried women who have had at least one pregnancy.

Birth control is no miraculous answer to the problems of poverty. But it can help the poor regulate the growth of their families. With it, the health of the mothers improves, and the fathers are less likely to walk out on pressures that are too great for them. Welfare programs are less burdened with the maintenance of children who were not wanted by their parents in the first place. The children who are born have a little better chance of getting the education and other advantages that are essential to the growth of self-reliant, independent citizens.

And, whether it is practiced by rich or poor, family planning insures the dignity of the individual and gives each child the assurance that it is a wanted child, to be loved and cherished by its parents. □

Protestant, Roman Catholic, and Jewish faiths all are firm in their insistence that parents must be willing and able to provide for the physical and spiritual nurture of all the children they bring into the world. But historically and theologically, the three faiths differ on the methods by which such responsible parenthood is to be achieved.

The Morality of Birth Control: *What the Major Faiths Say*

Protestantism . . . *holds that planned parenthood fulfills rather than violates the will of God.*

By BISHOP JOHN WESLEY LORD
Washington Area
The Methodist Church

THE PROTESTANT attitude ›ward birth control is based upon ıe facts of life as they relate to an xplosive potential that could dou- le the number of inhabitants in ountries that cannot decently ouse, feed, educate, and employ ıe inhabitants they already have. It is also rooted in the spiritual nd moral concept of the family s an entity in which every member ; accepted and respected as a per- ›n having sacred worth, and in vhich parents are willing and able › accept responsibility for the ade- uate and careful nurture as well s physical support of the children God has committed to their care. While Protestants do not agree n all aspects of family planning, ıey generally accept the need for ıformation and help in this area, nd make no determined effort to oppose or limit the dissemination of truth.

The position of The Methodist Church was stated clearly at the 1964 General Conference:

"We believe that planned parenthood, practiced with respect for human life, fulfills rather than violates the will of God. It is the duty of each married couple prayerfully and responsibly to seek parenthood, avert it, or defer it, in accordance with the best expression of their Christian love. Families in all parts of the world should have available to them necessary information and medical assistance for birth control through public and private programs. This issue must be seen in reference to the pressing population problem now before the whole world."

Thus, sheer common sense and a knowledge of the kind of world in which we live, as well as spiritual and moral considerations, determine the Protestant attitude. Immorality appears to lie in not making adequate preparation for the coming of children and in the failure to make responsible decisions.

Husbands and wives need to take several factors into account: eugenic and medical conditions that bear on the prospects of health for their future children; the claims of children to love and nurture; the couple's economic ability to provide for their children; the husband's and wife's needs for physical and mental health; and the society in which they find themselves, including the claims of future generations as they may be affected by rates of population growth.

It is not contrary to nature, as some claim, but in full accord with intelligence, to recognize that nature is given to reckless extravagance. Only a small percentage of seeds sown are expected to mature. With the lengthened span of life now possible, not to check the birth rate is to deny rather than to support "natural" law.

When a sower goes forth to sow, he does not crowd as many plants together as would be physically

possible. Instead, he considers the spacing necessary for healthy plants to grow. Surely this same intelligence and concern is due the human family.

Our Lord was concerned about children. He would not be happy to see millions of children diseased, hungry, uneducated, uncared for, and unwanted simply because of the irresponsibility of their parents. Children should not be brought into the world unless they can receive the care to which they are entitled. It is an evil thing to perpetuate and aid methods that spawn, even as animals are spawned, millions of human beings for whom there is no adequate support.

PROTESTANTS base support of birth control upon the supreme sacredness of human personality and life. Marriage is condoned upon the biblical assertion that husband and wife become "one flesh" (Genesis 2:24; Mark 10:8; Ephesians 5:31). Marriage is not simply for procreation, built upon God's command to "increase and multiply," but rather for the mutual sanctification and perfection both of the individual and the family group.

The National Council of Churches issued a pronouncement on responsible parenthood February 23, 1961, which stated:

"1. Parenthood is a divinely ordained purpose of marriage for the embodiment and completion of the 'one flesh' union, for the care and nurture of children . . .

"2. Mutual love and companionship, rooted in the need of husband and wife for each other [Genesis 2:18], have also been ordained of God for the welfare and perfection of the 'one flesh' union . . .

"3. Vocation, or the service of the couple in society, is another high purpose through which the 'two become one.' "

The pronouncement pointed out that the claims of procreation must be weighed in relation to the total purpose of marriage and the situation of the family in society. The responsibility for decision in the use of methods to avoid conception should be exercised in prayer and within the range of Christian conscience.

It is generally accepted within the Protestant faith that the sexual aspects of marriage have an essential goodness ordained by God, independent of the question of parenthood. The sexual act is a primary means by which husband and wife realize the "one flesh union." Sexual intercourse, as well as occasional abstinence when mutually agreed upon, can contribute to spiritual growth. But sensuality and selfishness are destructive, and sexual intercourse outside the bond of marriage is destructive of both community and personality and is condemned as sinful by Protestants.

With the freedom given them in the area of family planning, Protestants would do well to heed a wise word from the National Council pronouncement: "Parents need to remember that having children is a venture in faith, requiring a measure of courage and confidence in God's goodness. Too cautious a reckoning of the costs may be as great an error as failure to lift the God-given power of procreation to the level of ethical decision."

It is when we move from motives to methods that we reach a point of divergent opinion not only with the Roman Catholic Church but within the Protestant fold.

Most Protestant denominations hold that contraception and periodic continence are morally right when the motives are right. Couples seeking to achieve conception clearly have a right, if not a duty, to use all available medical assistance to this end, including artificial insemination. And couples seeking to avert or defer conception have a similar right. It needs to be said, however, that any methods used to avert or defer conception must be mutually acceptable and must not be injurious either to spouse or to unborn children.

There is greater objection in many Protestant quarters to surgical sterilization of either husband or wife. This concern arises because of the largely irreversible character of this act, since responsible conception is viewed as a process of decision-making in relation to changing circumstances. Further study of the scientific factors and moral issues is needed.

The church has adopted what I believe is a self-righteous standard about sterilization. I personally believe that voluntary sterilization, when determined as necessary by competent authorities, and if practiced in Christian conscience, fulfills rather than violates the will of God. Indications for or against sterilization should, I believe, include socioeconomic as well as moral factors. Ninety-one percent of the physicians in the United States hold that sterilization is justified under certain conditions.

Abortion, which involves destruction of human life, is condemned by all Protestants as a method of family limitation, although it may be fully justified on therapeutic grounds to save the life or the physical or mental health of the mother.

Protestants agree that it is not only the task of society but likewise of the church to provide sound counsel on family planning to young married couples seeking help. It is agreed, likewise, that any legal prohibitions against imparting this counsel violate the civil and religious liberties of all the citizens of this nation. Denial of means, such as contraceptives, to those who find it a religious duty to use them, infringes on one aspect of religious freeedom. Nor should underprivileged groups who are dependent on public and charitable institutions for help be denied help in family planning.

SUCH help, also, must be given to the less developed countries of the world. The National Council has spoken for Protestantism: "Private agencies have an important role to play, but the scope of the population problem internationally . . . indicates that, when requested by other governments, governmental and intergovernmental aid for family planning should be given favorable consideration as part of a wise and dedicated effort to advance in the underprivileged regions of the earth the essential material conditions conducive to human dignity, freedom, justice, and peace."

Protestants rejoice that there appears to be hope that methods acceptable to both Roman Catholics and Protestants may be found.

We know that neither the church nor secular society is well prepared for the task that must be undertaken, and such a study as the one presented by TOGETHER in this month's *Powwow* represents a pioneering function of the Christian church.

The Roman Catholic faith...

is involved in a searching reexamination of its historic theological position.

By HELEN JOHNSON
Associate Editor, TOGETHER

TWO BASIC concerns have dominated the thinking of the Roman Catholic Church in regard to family planning. The first is the protection of human life in any and every form. The second is respect for nature and the need to maintain the integrity of the inherent character of the sexual act, hence the church's condemnation of any type of contraceptive interference or technique.

However, while their church teaches that contraceptive practices are immoral, Catholic theologians have not yet produced universally accepted arguments that all possible types of such practices are always wrong.

In fact, as TOGETHER goes to press, the Second Vatican Council is engaged in debate of the church's attitude toward birth control as part of its consideration of the church in the world. It is possible that by the time this issue reaches readers either the Vatican Council or Pope Paul VI himself will have announced a new attitude toward the whole subject of population pressures and birth control.

Present canon law states that the primary purpose of marriage is "the procreation and education of children," while its two-fold secondary purpose is "mutual service and the remedy of concupiscence." Thus, the church recognizes that the having of a child is inseparable from the obligation to educate it, and it does not believe that couples should have as many children as they are biologically capable of producing without regard to this obligation. Neither does it fail to recognize the importance of sexual love in marriage. In these matters it shares Protestant and Jewish beliefs. In the matter of how family planning may be achieved, however, it differs sharply.

For Catholic couples who wish to plan their families there are only two methods of birth control that have papal sanction, partial continence or total continence. In the rhythm method, calling for partial continence, intercourse is avoided during the time of ovulation, usually around the 12th to 17th day of the average menstrual cycle. However, because determining the exact time of ovulation can be inaccurate, most couples must avoid intercourse for about a 10-day period.

Even if the rhythm method is followed faithfully, the risk of pregnancy is greater than with most other methods of birth control. The church has established rhythm clinics throughout the country, and is establishing more. It is also doing research aimed at making rhythm more effective. Now, however, the difficulties of rhythm put heavy physical and psychological strains on some couples who practice it.

In 1958 gynecologist John Rock, who is a Catholic layman, proposed that the oral contraceptive which he had developed in co-operation with biologist Gregory Pincus should be acceptable for Catholics because it prevents ovulation by imitating the body's own natural endocrine chemistry. Pope Pius XII, however, issued a statement saying that the contraceptive pills could be used on a physician's prescription to treat reproductive disorders but when used as a contraceptive they were a morally unacceptable form of sterilization.

Today more and more Catholic theologians, particularly in Europe, are beginning to take Dr. Rock's position that the pill may be just as proper as rhythm. Among them is Canon Louis Janssens of the Catholic University of Louvain, Belgium. In the United States, the very Rev. Msgr. George A. Kelly, head of the Family Life Bureau of the archdiocese of New York, recognizes that there are sometimes "grave reasons" for practicing birth control, but he holds that: "People can live a life of continence in marriage."

Parish priests, beset by the sometimes desperate problems of their parishioners, and knowing that large numbers of their flock are unable to come to the Sacraments because they are using contraceptive methods condemned by the church, vary widely in their attitudes. Some condemn contraception forcefully; others say little about it. Many hope for a solution that will give more freedom.

The greatest pressure is coming from Catholic laymen. In the magazine, *Jubilee*, published for Catholics, the mother of nine children who had also had five miscarriages wrote that she did not believe she could face being pregnant again. Yet, she said total abstinence was the quickest way she knew to lose her husband.

In a national magazine, another Catholic mother observed that sex comes to mean fear. And in England Dr. Anne C. Biezanek, a devout Catholic and the mother of seven children, was refused Communion when she opend a birth-control clinic. "I believe that the church will eventually come over to my way of thinking," she has said.

And on June 23, 1964, Pope Paul VI said of birth control: "It is an extremely grave problem. It

touches on the mainsprings of human life. . . . The church recognizes the multiple aspects of it. . . . The church will have to proclaim this law of God in the light of the scientific, social, and psychological truths which in these times have undergone new and very ample study and documentation. . . . The question is being subjected to study, as wide and profound as possible, as grave and honest as it must be on a subject of such importance. . . . We will therefore soon give the conclusions of it in the form which will be considered most adapted to the subject and to the aim to be achieved."

Judaism . . . *for thousands of years has allowed its people to limit the size of their families.*

By **RABBI BALFOUR BRICKNER**
Director of Interfaith Activities
Union of American Hebrew Congregations

THE SUBJECT of birth control seems neither to die nor to be resolved. The reason is quite simple: while we debate the issue the world's population continues to erupt at a frightening rate.

Despite all the experts' statistics about greater food yield per acre of cultivated land, despite all the pseudo-mollifying assurances that all we need do is make more land arable—there remains deep within most of us the gnawing suspicion that human survival measured in any kind of meaningful terms is menaced as much by uncontrolled overpopulation as it is by some nuclear holocaust.

The suggested solutions to the prospect of a staggeringly overpopulated world are as numerous as they are imaginative. Of these, the one most frequently suggested, and to me most realistic, is birth control or family planning.

Since such proposals touch a sensitive moral nerve in the body of religion, it is not surprising that religions have much to say on the issue. Moreover, this is one area where religions have taken actions in consonance with their beliefs. Judaism is no exception.

Thousands of years ago the rabbis were quick to point out that while the first commandment given to man (biblically speaking) was to "be fruitful and multiply, and replenish the earth" (Genesis 1:28 KJV), this commandment was fulfilled when a couple had produced a son and a daughter. Obviously, a couple could have more children if they desired, and in times when Jewish life was physically threatened, rabbis encouraged their constituents to have large families. But—and this is the important point—they could also take steps to limit the size of their families if they wished. Such a limitation was not to be effected by abstaining from marital relations.

Judaism understood physical love as a precious experience for its own sake, as a sacred means of expressing mutual love and as a way of intensifying that love. The volumes of Jewish law and tradition called the Talmud repeatedly make the point that not every act of intercourse should or must be for the purpose of reproduction. Obviously, Judaism does not see sex as "at best a necessary evil."

Birth control is discussed specifically. We are told in the Talmud that:

"There are three women who when experiencing sex relations with their husbands must take the precaution of using an absorbent to prevent conception: a minor, a pregnant woman, and a woman who is still nursing her child."

During the nazi era, Jewish women in the ghettos of Europe were permitted to maintain normal marital relations with their husbands while using contraceptive devices because of the dangers confronting a pregnant woman during that time.

Despite these clear prescriptions, modern Orthodox Judaism does not fully endorse birth control, though it does support the logic of family planning. This is something of a paradox since Orthodoxy is the very branch of Judaism which binds itself most strictly to the principles of rabbinic regulation while followers of non-Orthodox Judaism (Reform and Conservative), not so traditionally tied, are the very ones who on this issue find themselves in complete agreement with rabbinic law.

The virtues of parenthood are apparent to all. The sacredness of life is paramount in all religions. Yet, the by-products of excessive procreation—illegitimacy, desertion, nonsupport, a high divorce rate, mental and emotional instability, broken families—can turn the greatest moral virtue into the greatest immorality. The only way to attack and cure these serious problems and the causes which make for them is to impart information and instruction which will help people to have children when they want them rather than simply when they happen along. That happens frequently enough. It needs no additional encouragement from an invalid call upon the sanction of religious morality.

The most moral approach to reproduction is a planned family, not a brood that is spawned. It is for this reason that the Union of American Hebrew Congregations, the central body of Reform Judaism, unanimously adopted a resolution in 1959 which in part stated:

"We favor the elimination of all restrictions and prohibitions against the dissemination of birth-control information and the rendering of birth-control assistance by qualified physicians, clinics and hospitals.

"We favor the wider dissemination of birth-control information and medical assistance, both by private groups such as the Planned Parenthood Federation of America, and health agencies of local, state, and the federal government as a vital service to be rendered in the field of public health." □

The Art of Being Yourself

By JULIUS SEGAL

WHO AM I? What am I really like?

Getting to know—and be—oneself is a task millions have never accomplished.

Not long ago I met a young lady who had lost the art of being herself. Sitting beside my desk, Beth Morris said in a flat voice: "I give up. I just don't belong—anywhere."

Beth was suffering the pain of loneliness, that awful ache felt when the whole universe seems to have turned away from one. Her suffering was real, but the world had not abandoned her.

No one could get close to her. She was never herself. In her quest for friendship and love, Beth had done what many of us do, to a degree. She had become all things to all people and, in the process, had surrendered her very identity. When she said, "I'm nobody," she was hitting close to a truth of her own creation.

Beth's struggle was evident from her appearance and behavior, a study in jarring contrasts. Her makeup was all sophistication—long, arching eyes, exaggerated lips. Yet behind her mask was a lovely face. She talked with mock animation of sports, but as she spoke I noted her eyes focused on a still life hanging on my office wall. Her suit was crisp and severely tailored, but her sandals were soft and casual.

Beth was at the same time sophisticated and simple, sporty and arty, a career woman and a sweet kid. Small wonder that no one felt like uttering the words, "I love you" to her. There was no real "you" there.

Beth's problem is by no means unique. In a world of complex events and ideas competing for attention, a world of specialization in which pressures to keep up with the myriad Joneses are intense, it is easy to lose the simple art of being oneself. Shakespeare might well have been cautioning you and me in the 20th century when he wrote: "This above all, to thine own self be true."

When we are untrue to ourselves, it may be because we are afraid of revealing what we consider to be a weakness or flaw. We are covering up, in the mistaken fear that the world will not accept us for what we are. We are drawn to those persons—whatever their imperfections—who face us squarely as they really are.

Some of the most widely loved persons I know have glaring handicaps, psychological or physical. Their imperfections—from stuttering to shyness to loss of limb—do not matter because they are bathed in simple grace and warmth, in the honesty and lack of pretense of those who bear them. Charm, after all, is no more nor less than the art of being oneself, whoever and whatever you are.

Have you ever noticed the embarrassment that sweeps over a group when faced by a party comedian who really *isn't* one? The psychological distance between the performer and his audience is enormous, and it is created by the man in the act of not being himself.

Or, think how you have felt in the presence of a person with ob-

vious affectations of speech or dress, an individual masking his real self. No doubt you felt repelled, because you were being dealt with dishonestly.

The need to be accepted is basic in all of us. But you cannot fill this need as long as you are fearful of letting the world know you as you really are. When we accept ourselves, the world seldom fails to follow suit. Human beings are warmed by sincerity, and they are repulsed by sham. When we try to hide our weaknesses—or what we *fear* are weaknesses—we actually hide our total selves. You can find no surer road to loneliness.

The art of being yourself is a precious asset, enriching life, whatever your role may be.

Research on leadership has shown that the successful leader is not necessarily the one who is either harsh or mild, punitive or permissive, formal or casual. The great leader *is what he is*—consistently, without altering his approach in the hope of winning ever widening approval. He is at all times himself, and those who follow such a leader always respect him for it.

The same is true of parents. Great and gracious mothers and fathers are found among the stern or yielding, the impassive or emotional, the protective or cool. The crucial factor is *consistency*—whether or not you are spontaneously yourself.

Children feel secure—and they learn to love—when they know where they stand. And, like Beth's adult friends, they feel rejected when their world changes from day to day. When parents ask me how to approach their children about a problem, I often say: "Be yourself. Your kids are experts at pretending, and they'll know when you are."

Recently I spent a weekend with a prominent philosopher. I knew him only from his books, as a scholar, and I was prepared to meet an egghead. Some of my companions spent days beforehand studying his ideas because they expected him to discuss nothing else.

What we found was a spontaneous man who left the library when his favorite western was due on TV, who argued enthusiastically about boxing as well as about the world of ideas. Here was a human being who never failed to be himself. He had no preconceived notions about what the world *wanted* him to be like. He was always and simply himself, and we liked him for it.

Too many of us compromise with our real selves in the hope of pleasing everyone. I have met many lost souls who have carried their deception so far that they need professional help in rediscovering their identities. For them, the aim of psychotherapy is not so much to induce new changes as to rediscover what is already there, but temporarily lost.

Bit by bit, these people have surrendered their integrity, gypping themselves. The road back means rediscovering a simple and honest truth: each of us is a sum total of a host of personality traits, interests, values, and physical characteristics. While we are not going to please all the people all the time, we *are* going to find happiness by levelling with the world.

There is no product made that pleases everyone. A Cadillac is *not* a compact car, and a little car serves its purpose. Woe be to the manufacturer who tries to produce a conglomerate!

What are you really like?

What kinds of friends do you prefer?

What do you honestly want to do with your leisure time?

What kinds of activities give you a kick?

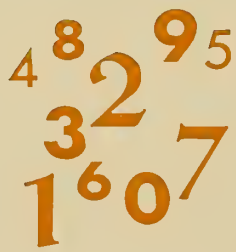
Are you following through on your true interests, your hobbies, your likes and dislikes? Or, do you read the books you are "supposed" to read, even though you cannot stand them? Do you feign an interest in golf—because "all the fellows play"? Do you force yourself to attend weekend parties when you would rather spend a quiet interlude at home?

If you like TV and not the theater; if you are short not tall; if you are quiet instead of talkative—well, that is you. You are not going to be rejected because of it. Nor are you going to be loved in spite of yourself. Only because you are you.

Honesty is the best insurance policy for happiness. □

LAMENT NO. 7265 (a)

We moderns are now Mental Midgets,
Unless we have total recall of digits.
These digits grow and grow and thrive;
Observe what's needed to survive:
My phone number: three-one-five-seven,
My area code is five-eleven,
Exchange is number four-six-two,
My credit card S-two-four (blue).
Ten-dash, one-six-dash, two-nine-three
Is my checking-account identity;
To the P. O. I am Box four-eight;
D-twelve-fourteen's my license plate;
One-six-two, twelve, dash seven-four-three
Is Social Security's name for me.



With digit dialing now we juggle
And I grow weary of the struggle—
When I depart this vale of sin
Acute digititis will do me in
And on my tombstone it will say:
Here lies Seven-two-six-five (a) . . .

—Helen Gorn Sutin

He founded a dynasty, and his legacy to Methodist missions continues to grow. This is the story of T. D. Collins . . .

Timber's Tithing Tycoon

By S. B. COLEMAN

ON A HOT summer day around the turn of the century, a ragged tramp burst out of the woods surrounding the railroad depot of a small logging village in northwestern Pennsylvana. Waving his slouch hat wildly, he ran past a dandified salesman who had tried in vain to flag a slow-moving train.

At a signal from some well-dressed men on the rear platform, the train stopped, backed up, and waited while a servant dusted off a stool, placed it on the ground, and helped the tramp climb aboard the coach.

"We're sorry," the salesman was told as he rushed up with his bags. "This is a private train."

"What!" he spluttered. "Pick up a

bum and leave me stranded!"

The "bum" was none other than T. D. Collins, millionaire lumberman who also owned a railroad—and that train. He was the first of three generations of Collinses who donated millions to The Methodist Church. The contributions began in 1902 to support a boys school in Calcutta, India, and continued to help other schools in China and North Africa.

In 1940, Everell S. Collins, only son of T. D. Collins, willed 140,000 acres of timberlands in California, Oregon, and Pennsylvania to the former Board of Foreign Missions of The Methodist Church, naming his children trustees. Recently Elmer R. Goudy, grandson-in-law of T. D. Collins, took over administration of these vast lands, whose revenues have helped pay the pensions of retired missionaries for more than 20 years.

Since 1948, and until his death early last year, Truman W. Collins of Portland, Oreg., managed the enormous enterprise. Last January at Buck Hill Falls, Pa., this younger grandson of T. D. Collins reported to the Board of Missions that profits from the timberlands to date were $7,430,188, bringing the Collins Pension Fund total to $11,225,000. The fund will continue to grow as more trees are harvested.

Old neighbors remember the first Collins as a stocky man with twinkling eyes, carelessly dressed and wearing a slouch hat. His movements were quick; he walked with short, purposeful steps, and often was seen riding through the woods in a two-wheeled cart drawn by a bay mare called "McGinty."

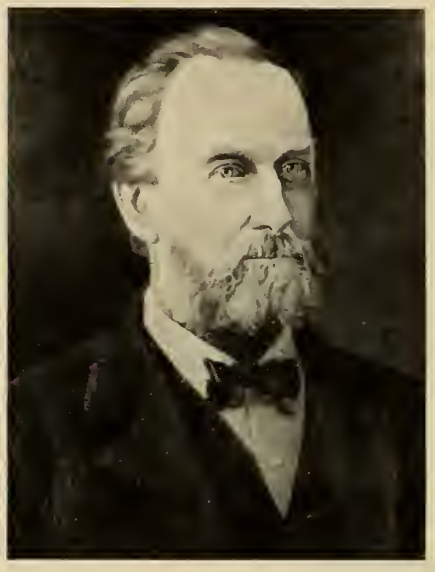
An eccentric individualist, old "Teddy"—a tither—brought his religion into all his personal and business dealings. Many legends have grown up around him, and sometimes it is hard to separate the facts from fiction.

One story is about the day the storage pond dam broke. T. D., coming home on his own logging train, glanced out the window to see the creek full of Collins logs floating toward Pittsburgh!

Realizing he was about to lose a fortune, T. D. pulled out his little black book and discovered he was behind in his contributions to the church. On the spot, he made out a check for $20,000 to foreign missions. Then it was that a log stuck crosswise in the creek, creating a jam that saved the day!

"Yep, it's true," declares a retired Collins sawmill worker who knew T. D. well. "If a fire started over in Wheeler's property, it'd burn right up to the Collins line and stop. It'd start to rain, or the wind'd shift, or sumpin' would happen, an' all his trees would be saved."

Truman Doud Collins was born



Truman Doud Collins: "It is better," he said, "that I should help the foreign missions."

at Cortland, N.Y., March 7, 1831, the son of Jabez and Adeline Doud Collins. They were a farming family of moderate means, but with perseverance, T. D. completed his studies at Cortland Academy two years ahead of time.

At 15, he drew up certain rules of conduct and self-discipline for himself (one: no smoking), and at that early age started shipping eggs and farm produce to commission merchants in New York markets.

When a representative of the company called to see if "Mr. Collins" would care to expand his trade to include Ohio markets, he was astounded to find a 15-year-old boy who refused the offer because he only wanted enough money to finish his education!

Graduated as a civil engineer at 20, he worked with a surveying team building the Binghamton and Syracuse Railroad. Skilled in mathematics, he became a division engineer, but resigned at completion of the railroad to head for the logging country.

In 1855, with an initial payment of $1,000, he joined four others to buy three tracts of land and a small, run-down sawmill along the Tionesta Creek in Pennsylvania. Prospering, he moved the mill to Beaver Valley where it was combined with a grist mill. He ground grain at night, or very early in the morning, because the creek didn't provide enough power to run both mills at the same time. He expected his men to work hard, but none worked harder than he.

Reared a Presbyterian, he became a Methodist in a revival meeting at the Beaver Valley schoolhouse. He joined the Reverend Hicks' congregation and built a church for him. He helped build at least six other churches in the neighborhood, adding a special room for his own Sunday-school class at Nebraska, Pa. It was understood that all who worked for him would attend his class.

Natives tell about an engineer on a Collins freight train, who overcelebrated his Fourth of July. T. D. sent word that the man was not to take the train out again until he had seen him. The engineer was required to sign a contract not to drink liquor for a year, and to go to church and Sunday school every Sunday.

Married in his early thirties to Mary Stanton, a Pennsylvania schoolteacher, T. D. had acquired enough money to live comfortably the rest of his days. But he soon began buying up more timber, and operated a circular sawmill—the latest development. He started many enterprises with different partners (whom he eventually bought out), but always insisted on holding 51 percent of the shares.

When oil was discovered under his land, T. D. built oil barrels to carry it out (before pipelines were laid). Collins-built barges also floated many tons of coal down the Ohio River from Pittsburgh.

He rode his own rafts down river to Pittsburgh, mingling with his men like one of the crew. Once,

when he attempted to enter the dining room of a plush Pittsburgh hotel, his rough work clothes drew unwanted attention. "You can't go into our dining room without a coat," he was told.

Provoked, T. D. went out and bought the hotel. In half an hour, the story goes, he was back, eating in his own dining room—dressed as he pleased.

In 1882, he moved to Nebraska, Pa. (since flooded out by the Tionesta Dam), bought 7,000 acres of timber, erected the first band mill in that district, and built himself a large, comfortable house.

But wealth made no change in T. D. He remained thrifty and industrious. The Collinses kept a cow and chickens and traded eggs at their own store. Before he replaced a cow, he would check with the owner, asking, "Tell me now, do you think this cow will make enough butter to pay for our groceries?"

Former residents of Nebraska remember Mrs. Collins, an unassuming woman in calico dress and sunbonnet, coming down from the house on the hill with a pail of eggs to trade at the store. She was a quiet woman, but many feel that her Christian influence helped persuade her husband to contribute to foreign missions of his church.

When T. D. donated to a church or school, he usually tried to get others to subscribe with him. Once Dr. John Marshall Barker of Boston University wanted him to donate a chair of theology.

"How much would it cost?" T. D. asked.

"About $300,000."

"If you can raise $200,000, I'll contribute the last $100,000," he said. Two years later, when the sum was raised, he kept his promise.

On one occasion he was asked to address a conference of Methodist church officials, but the previous speeches were so long and tiresome that many in the audience had left before T. D. finished. At the close of his talk, he reached into his wallet and produced a sheaf of checks. Only the clergymen who remained received one for the churches they represented.

Some of T. D.'s detractors said that if he had not given so much to the church, he could have paid better wages. But he was generous in his own way.

Once, while walking in the woods in his usual rugged work clothes, he came upon two of his loggers who, in the absence of their immediate boss, had stopped work 15 minutes early for lunch. Not recognizing T. D., they offered to share their lunches with him. But he took only a cookie from each while he led them on to talk about their employer.

When the one o'clock whistle blew, however, T. D. jumped up and said he had to get to work.

"Oh, that doesn't matter," the unsuspecting loggers said. "T. D doesn't know what we're doing."

"That's just the trouble," T. D. said. "I work for him too—and he always knows what I'm doing."

When payday came around, T. D. himself turned up to pay the men. The two workers were dismayed, but T. D. only grinned and handed out their pay along with two cookies—each wrapped in a paper dollar!

While students in China, India, and the United States are benefiting from his gifts (in this country, he gave to Ohio Wesleyan, Boston University, and Allegheny College, where his son and a grandson graduated), T. D.'s former employees remember him for little kindnesses.

One woman recalls a church Christmas party at which T. D. supplied presents for all the children in the valley—jackknives for the boys, dolls for the girls. She kept her doll for years—a beautiful one with "real" hair.

Everyone could graze cows in T. D.'s timberlands, or get needed lumber from the mill. When work was slack, he never shut off anyone's credit at the company store. If a family was burned out, he would tell the storekeeper, "Send what they need—not what they want, but what they need." And he would delay the logging train to send the supplies.

While he contributed a great deal to the churches in his neighborhood, he designated the bulk of his estate for foreign missions. "There are so many more who will give at home, it is better that I should help the foreign missions," he explained.

Before his death in 1914, T. D. Collins began buying the timber in California and Oregon. His grandchildren are lumbering there today for the benefit of more than 700 retired Methodist missionaries. □

7 *Attitudes to Bring a Vital New Year!*

I. *Look for ways of inspiring others—this is the first principle of inspiring yourself.*

II. *Look to today—forgetting yesterday's mistakes, avoiding tomorrow's anxieties.*

III. *Look for and give loyalty—every person has strength with God. Build that strength and you will be aided in rising above weakness.*

IV. *Look for tasks and people larger than yourself. You soon will be accomplishing more and serving better.*

V. *Look for the best each day in people, in plans, in things.*

VI. *Look for peace in all things and you will find it.*

VII. *Look for God's will in each decision, and you will be led.*

—Herbert E. Richards

Pastor, First Methodist Church Boise, Idaho

School youngsters' comments make you think perhaps Justice Holmes was right—and that children do most of the world's truth-telling.

Out of My Class

By HAROLD DUNN

"My family consists of my father and my mother and me and Stephen. Stephen is my brother. Otherwise, we are unrelationed."

DID YOU know that family ties are just to talk about and not to wear? That mothers and fathers are one of the best by-products of family living? Or that siblings are usually either brothers or sisters?

This information has come to me during the nine years that I have taught in public schools. Some of the pupils' comments about their families are hilarious, expressed in that delightfully original style of children.

Here are some observations about fathers, fresh from the minds of nine-year-olds:

"My father is six foot 3. He is half Irish half English and half French. He is of an unusually bigly size."

"Sometimes Dad tells me to be sure to study so I will be a good scholar. Scholar is a spare word he uses when he can't think how to say studyer."

"When Daddy starts to tell me a story about one of his friends called Paul Bunyun, I just twinkle an eye. His stories are more for saying than believing."

Mothers, too, come in for their share of comments from the grade-school set. Here's what I mean:

"Mother is always saying some of the most adsurb truths."

"I know the answer is no when Mother gives me a long sigh."

Much of the juvenilia that I have collected reflects family pride, for example:

"My father's name is Joe but he is more important than his name sounds."

"We of my family are knit quite closely. Just for an example of one type, the man who is my uncle also happens to be my mother's brother."

"We have certain good rules in our home that are maintained very enforcedly."

Youngsters have their own opinions—and few are hesitant to express them. Among my favorite gleanings from themes by small girls are these comments on brothers:

"My brother likes to watch television forever and sometimes even longer."

"One of my brothers (that I will remain nameless) once was spanked corporally for flashing a mirrow in the eyes of passerbying people."

In trying to answer a question about his sister, one little fellow did not know and he knew he did not know, but that did not keep his answer from being charming: "As for what year my oldest sister was born, I would estimate that I distinctly don't remember."

One moppet ran into the fourth dimension: "I have a brother who is a soldier in Japan. Oftentimes he is living in tomorrow in Japan. It's the oddest truth."

Here is a lad's unique use of the word "abundant": "Our attic has been abundant for many years. Everybody abundant it because it got so hot in the summer."

From the pencil of a fourth-grader come these sage observations about manners in the home:

"The best way to act is like there is company around even when there isnt. Company around."

"Courtesy is to do something good while politeness is not to do something bad."

"One of the best ways to help your parents is to act behavingly."

One intense little girl took a gratifying interest in the need for helping one another. Among the

classic comments in her report are:

"I have always enjoyed helping do the house-work but not very much."

"Home-work is to do for school while house-work is to do for mother."

"The best way to do about warshing dishes is for one persen to do it one day and another one another day. That way it comes out about half of one and a dozen of the other."

"Onest when I sayed I would help my sister do her spelling she just sayed your kiding."

Last January her best friend and classmate wrote: "I only made one new year's resolution. It is about helping around the house. I resolved to always finish everything I start, because"

By way of explaining the abrupt ending, she told me her mother made her go to bed at that inopportune moment.

Children have a knack of writing with a freshness that no grown-up could possibly match. I have three examples from a third-grade class:

"My father was born in 1928, supposably on his birthday."

"Dens in houses aren't really. You just watch."

"My family consists of my father and my mother and me and Stephen. Stephen is my brother. Otherwise, we are unrelationed."

Oliver Wendell Holmes once observed that "Pretty much all the honest truth-telling there is in the world is done by children." Here are some ink-splattered bits of truth that I collected during my first year of teaching:

"I use to save up bugs until mother said don't. Then I collected worms and daddy went fishing. Now I'm out of collections."

"Our living expenses are a redicolous large fact of a number."

"I will let you know how often we don't watch television when I finely think up the answer."

There is an element of truth in the most absurd comments about the youngsters' homes. Usually their remarks are true—it's just the way they put them that is funny, such as:

"Here is something. When we turn our disposal on it goes hum and crunch and crunch and hum. But there is not much else for it to do."

"Our basement could just as well be called something else if we could only think of a better name."

"How we can improve our home is part of all our family's spare thinking."

In a composition entitled *A Spookie Story (Short)*, one budding mystery writer mentions this experience at home: "Tell everyone to get quiet and I will tell you a mistery about my house. One night I was sleeping. Eek what was that! I heard a noise but couldn't see it anywhere. I finally solved the mistery by forgeting to turn off my radio."

"About warshing dishes—let one persen do it one day and another one another day. Then it comes out half of one and a dozen of the other."

Last year a young chap pointed out that "America is becoming a rich source of family life." He cited the following statistics:

"According to what I have for my report, our American population is thickening more than a million a year. This means that play like it is 2,000 A.D., there are more than 50 million families and so how much of this is for sure?"

This much is for sure: Youngsters' comments reflect love for their parents and pride in their homes. This is a basic source of our Christian family strength. □

"I will tell you a mistery about my house. . . . I was sleeping. Eek what was that! I heard a noise but couldn't see it anywhere. I finally solved the mistery by forgeting to turn off my radio."

Chicago's

NEWBERRY CENTER

Gets a New Home

In an area where slums are giving way to swarming high-rise units, an 80-year-old Methodist settlement house reaches out in a new direction while continuing to serve the old.

LESS than two miles southwest from Chicago's glittering Loop and its park-lined lakefront is the Maxwell Street tenement district, home of ever-changing waves of the poor and outcast. Today, Southern Negroes—most without job skills, education, or the know-how to make their way in an industrialized society—find their way here, close by the produce markets and industrial plants where a strong back may earn a marginal living.

To the west, just across Blue Island Avenue, low-income rental units run by the Chicago Housing Authority break the skyline. Within those few square blocks live nearly 15,000 people, most in high-rise apartment buildings bursting with children.

Between the two areas is the new $500,000 building of Newberry Center, an 80-year-old settlement house owned by the Woman's Division of the Methodist Board of Missions and operated by a board of churchwomen who come primarily from Chicago suburbs. It is one of 50 Woman's Division community centers, each with its own program geared to its area's particular problems.

At Newberry, those problems are many, severe, and ever present. There is the Negro teen-ager who arrived at the center one day not long ago to talk to Miss Jeanne Fox, the young and attractive blonde who is program director. Miss Fox saw her coming and said, "The answer is yes if you bring a medical slip Thursday." As the girl, pretty and lithe in a blue pleated skirt and red jacket, skipped off down the corridor and out of sight, Miss Fox said, "She looks like a really nice girl, doesn't she? And she is." But she is 17 and has an illegitimate child—one of several served by Newberry who have that story to tell.

"So many of these kids," Jeanne Fox says, "have grown up in families where no one ever put their arms around them and said, 'I love you.' That's often what gets them into trouble—they desperately want love even if it's fleeting and false and comes from some guy who really doesn't care."

Frederick L. Hill, who has been executive director

Now outgrown and worn, the old center was built in 1896 for $26,000 and has served successive waves of tenement dwellers —Bohemians, Jews, Negroes.

Newberry's new $500,000 home started operations last June after the youngsters staged a festive march from the old site, five blocks east, to transfer books and mark moving day officially.

since September, 1962, talks about Newberry's goals: to help the people recognize and accept responsibility, to help them realize their potential, high or low, and to fill the cultural gaps that make them outcasts from normal society. "Not normal for this area," he adds, "but for society in general—which is something else again."

Middle-class children—regardless of color—absorb

Deliberately straddling the sometimes hostile no-man's-land between the slums and towering, low-rent apartments, Newberry strains to help both.

LYON'S

thousands of little directives as they grow up: how to chew gum properly, how to dress, how to find a book in the library, how to order food in a restaurant. Many Newberry-area children don't. They live in a few rooms with a dozen other people, eat what they find in the refrigerator without sitting down at a table, and then are shoved outdoors by harried mothers. So Newberry runs a charm class for the girls, encourages adults and children to save money for trips downtown to a museum or dinner, and sponsors homemaking classes. "It sounds trivial," says Fred Hill, "but it isn't."

Newberry insists on membership fees—50¢ a year for children—and small payments for some of its activities. "Poor as they are," Mr. Hill says, "our members have some luxuries, but they have to learn to choose between cigarettes, for example, and camp for their children." In cases of extreme poverty, Newberry accepts a token fee—so the members can honestly say they've paid—and makes up the rest.

Other families need Newberry's leadership in other areas. One person who helps supply it is Mrs. James Roberts, a community spokesman. Her three grown daughters are all high-school graduates, and she and all her children have attended Newberry.

Mrs. Roberts is a member of the Friendship Club, a group of women from the housing project who began meeting at Newberry last spring to provide responsible community leadership. When shoppers complained about service at the local A&P and store officials said it was just a misunderstanding, the club led negotiations. Then a more militant group involved itself. "We pulled out because we were not for picketing," Mrs. Roberts explains. But the groups had similar goals, and felt many of them were achieved.

Other problems the club has been discussing: garbage-strewn streets, gang fights, narcotics, prostitution, lack of play areas, irresponsibility of many of their neighbors. "This building is three years old," Mrs. Roberts says of her home, "and already there are mice

The Maxwell Street area—home of the derelict, the newcomer, and the poor—is also something of a tourist attraction, thanks to the Maxwell Street market, shown here (above left) at its busiest on a Sunday morning. Old Newberry Center, the tallest building in the background, had troubles with street-sellers who often encamped in its doorways. In the five-block area between the old and new centers, tenement life goes on: ramshackle buildings and debris-filled lots full of wash; a scavenger on his rounds; the irony of a shoeshine parlor and, always, the children, bursting from crumbling buildings onto the streets.

A group of girls is dwarfed by the Newberry Center gymnasium, largest and best equipped in the area and focal point of the recreational program. The staff hopes it will draw the participation of many young people who showed no interest in the center at its old location.

and roaches. There wouldn't be if people would keep things clean."

Mrs. Roberts' family has provided an example that has sent others to Newberry. "People saw my kids always on the go and never in trouble," she explains.

Newberry Center's new building, occupied only last June, has given the settlement house new horizons—and new problems. Says Jeanne Fox, who like Fred Hill has worked 60-hour weeks getting the new program underway and the administrative chores done:

"People come and look at the building and tell us we have a great opportunity. And we do—if we don't get buried under the chores connected with it." She deplores the fact that, with only eight or nine professional workers, little time can be given to individual problems, and the vast majority of people in need cannot be reached at all.

There is a real problem, too, of getting and keeping qualified professionals. "Our salaries just don't compete with some of the other social-welfare agencies," Mr. Hill says, "so I can't get some of the people I want, and I can't keep many of those I do get." Newberry's salaries for group workers without a college degree start below $4,000 and range to $7,000 for a master's degree and work experience. The center's budget is $90,000 a year, 35 percent of it coming from the Community Fund.

Last year, in the old quarters, the staff registered

The senior member of the Old-timers Club is honored (left) at one of the last meetings held in the old center. Suburban Methodist women provided the cake for his 103rd birthday. One Old-timer, negotiating the stairs with some difficulty after the meeting, asked a visitor, "Did you ever have so much fun?" At the other end of the age scale, tots from the housing project (right) play under the watchful eye of a Newberry staff member. Supervised games are provided several times a week so that mothers have some uninterrupted time to get home chores done.

about 1,000 persons. In the current program year that began in September, the total will jump to about 1,500.

The settlement house was called Marcy Center when it was founded in 1883, in a room next to a saloon, as a mission to the foreign-born. Bohemians and Poles lived in the area then. Before the Negro influx, the neighborhood was heavily Jewish. When the Jews moved west, Marcy Center went with them, while the old site continued as Newberry Center. The old area is still called "Jewtown."

The new Newberry stands between the slums and the housing projects, trying to help each and to reconcile the hostilities that spring from a meeting of old and new. Last summer, Mr. Hill was slashed across the knuckles with a knife while breaking up a near-rumble between youngsters of the two factions.

Newberry is working to reach those youths and others with a larger program for teens and a neighborhood worker who walks the streets, seeking out gangs. Besides its recreational program, an expanded tutoring project also is underway. Old folks, mothers, and smaller children have a greater diversity of activities, too. It is hard to reach the men (and many families have none), but some have been volunteering for work with the youngsters.

The center once had Bible classes and an active missionary society composed entirely of Jewish converts, but there are no religious services now. That is all right with Mr. Hill, who thinks it would limit the center's ability to reach and help *all* comers.

Instead, Newberry encourages the study of religion, and refers questions about any specific faith to local

Typical of persons involved in Newberry's outreach are these six (left to right above): George Rutherford *is working his way through college because "Newberry taught me the value of education."* Mrs. Rose Rissman, *born on Maxwell Street, still operates a hot dog stand there, but lives in a suburb and winters in Florida. When she was growing up, the center was the only place she could get a bath.* Mrs. Jessie Lauderdale, *a part-time worker at the center, has a son who joined a gang after dropping out of school and Newberry's program. "I haven't had trouble with my other kids," she says.* Nick Kokoshis, *market manager, talked with a Newberry group, headed by* Mrs. James Roberts, *when shoppers complained about the market's service.* Mrs. Inez Kelly, *who has 5 of her 10 children living at home, says welfare payments are her only regular source of income. She leads a local PTA.*

Newberry's summer visiting program took Melvin Bradley from a housing project to Iowa, where he was greeted at the station by Mrs. Bill Johnson. Soon he was running happily in the countryside with the Johnson boys. He was among 17 who spent a week in Dubuque.

A&P

pastors. Any who are interested in The Methodist Church must go outside the neighborhood—for within it, Protestantism is represented primarily by storefront churches.

The old Maxwell Street area is facing further change. Just to the north, the University of Illinois has built its new Chicago campus, which is opening with 9,000 students and eventually will have 20,000. It is planned primarily as a commuter campus, but Mr. Hill predicts that the neighborhood will someday be a residential area for the university. If that happens, it will bring still more problems to the present slum dwellers, and Newberry will be there to help, as well as to accelerate the work it is now starting in the public-housing areas.

"Some people ask whether settlement houses have outlived their usefulness," says group worker Gary Stewart. "Well, only if concern for human beings has. If you ask whether they are best utilizing their resources, that's another question entirely."

How about Newberry? Says Fred Hill: "We are realizing continued success in serving our community." Then he adds with conviction: "People in areas such as ours will need settlements indefinitely."

—Carol D. Muller

Reaching toward the new kinds of problems created by skyscraper urban renewal, Newberry Center's director, Fred Hill, meets a neighbor.

But there is a long way to go. On the 16th floor of the nearest housing unit, Together *photographer George Miller found Carolyn Johnson, 17, staring down toward Newberry (center). She never had heard of it.*

New-model Christian missions cannot afford to retrace patterns of the past. The church must relate practical programs to history's emerging thrusts. To do this, says the new overseas missions chief of The Methodist Church, each local congregation must become a concerned missionary community.

MISSIONS

By *TRACEY K. JONES, JR.*
Associate General Secretary, World Division
Methodist Board of Missions

ANYONE LOOKING for new directions in the church's missionary outreach must start with a big question: Can Christians learn to think in really new ways and try new methods? Or, as has happened too often, will our efforts be merely a rehash of what has been done in the past?

This question was put sharply into focus for me by a cartoon in some of the crude antireligious propaganda produced by East German Communists. The cartoon shows a dead tree, with its leaves lying on the ground. Men with clerical collars are scurrying about trying to paste the leaves back on. The attempt, of course, is to identify Christians as afraid of the future and of change.

I have every confidence in Christianity's future. Christian communities throughout the world are very much alive. Furthermore, the worldwide missionary outreach of The Methodist Church is the most extensive of any Protestant group. But any realistic planning for the future must avoid naïve optimism. The position of Christians is vulnerable. Two out of every three persons are non-Christians. Islam has taken a new lease on life in Pakistan, Indonesia, and Africa. Churches in eastern Europe, Russia, and China are under constant attack; while in western Europe, they are often considered irrelevant. In the United States, most churches seem helpless amidst racial difficulties.

Many advantages of the past are gone. Christian faith is identified in many Asian and African minds with the white man, Western ways, and status quo. This has not helped the spread of Christianity. So we must take seriously weaknesses within the churches in a changed world situation.

The problem is how to relate, in a fresh way, practical missionary programs to forces that I can identify only as the work of the Holy Spirit. These forces include theological renewal, ecumenical awakening, and the emergence of a new laity.

This is a time to pick new fruit off the tree. If we wait too long, the unpicked fruit will begin to spoil. When new life begins to pour through the churches, strategy must change.

What, then, can we expect of the future? And if there *is* a worldwide strategy, what is it?

While no one has the wisdom to know for sure, we can see some definite trends. These seem to grow out of powerful forces released within the various Christian communions.

Theological Renewal

The first trend is *theological renewal.* You can see it where Asian, African, and American Christians gather at the Lord's table, break bread together, and declare to each other their faith in Christ.

This renewal is visible also where Christians realize that the church must shelter them, but never shut them off from social and political issues. Christians are realizing increasingly that they are "gathered" on Sunday to worship, but "scattered" for the rest of the week into the secular world for missionary action.

Theological renewal has turned attention again on church growth. Many feel the time is ripe for such a strategy. Millions of Muslims, Buddhists, Hindus, even Communists are asking for the first time the questions to which the Christian faith speaks. They are going through a profound revolution in their social, political, economic, and scientific thought, and they literally are being shaken to their spiritual foundations with the issues of man's freedom and responsibility. In such a world of radical change, wherever Christian congregations have been able to interpret the message of our Lord Jesus Christ in both personal and social

dimension, they have had a right to expect growth.

Such a strategy is directed to persons. But it is not a return to an earlier period. It is more than "saving souls." It includes saving nations, cultures, and civilizations. The task is to proclaim by word and act the Lordship of Christ over every aspect of man's life. Unless we can do this, the rapid expansion of the faith, which we have a right to expect, will have to wait for another generation's obedience.

The tendency in Asian and African culture, influenced by centuries of religious thought, is to separate sacred and secular. A classic example is the Hindu holy man who refused to help a victim of robbers: "I am a holy man . . . I do not get involved in such things." This attitude has undermined too often the church's missionary witness.

Today we need a watchword that will sum up what each local congregation is called to do. In the last century, the call was "evangelization of the world in this generation." A great slogan! It motivated millions of Christians to action. They did not expect everyone to be a Christian, but they did hope all could hear the Gospel. But this slogan is not relevant for today. It sounds too much like a militant call to invade Islam or Buddhism.

The watchword today might be the "living Christian presence" of every congregation. Here is a strategy calling for more than verbal witness. The phrase suggests humility, yet persistence and action. The very words "living Christian presence" make it clear that we must begin, in a given village or street, with a congregation whose mission includes not only preaching but also social concern.

Experimentation is going on. In March, 1963, the Central Methodist Mission announced to the city of Sydney, Australia, that help would be available for all persons in need. All they had to do was telephone. In a complex, turbulent city, where thousands are in trouble of one kind or another, this church became a team of volunteer specialists—social workers, lawyers, doctors—in radio-equipped cars, ready to speed to people who telephone for help. Now, hundreds of calls come each week.

Such a mission is geared to today. It is a dramatic illustration of practical possibilities. What is possible in Sydney is possible in Tokyo, Singapore, London, Kansas City, or Cairo.

If today's primary objective is to find ways for each congregation to recognize that it is a missionary community and to turn its attention to the unevangelized, there has to be a new understanding of the missionary role. The missionary's task is twofold: first, to witness his faith to the men and women who live outside the church and, second, by his own life to point to the need of keeping both "soul" and "social" change as the concern of the local congregation.

Catholics Thinking New Ways

In Latin America, the Roman Catholic Church is developing a radically new understanding of missionary opportunity as it faces a new situation. A group of priests, writing on the subject, begin with some principles of missionary strategy.

After missionary service in China and Malaya, the Rev. Tracey K. Jones, Jr., became secretary for missions in eight countries of Southeast Asia. He now heads the reorganized World Division of the Methodist Board of Missions, which supports 1,490 missionaries and work in 46 countries.

The first task, say these priests, is to create "families of God." In time they will find their own new structure. The second concern should be to develop not so much a *knowledgeable* Christian community as a *committed* one. Third, Catholic Christians must speak more of *seeking* truth in Christ and less of *claiming* it. Fourth, the strategy should be not so much Christian nations as Christians to live within the secular nation.

With these principles in mind, the priests define the role of the missionary. He should be not a functionary of the church so much as a *catalyst for change;* not so much a teacher, but a *thought-provoker;* not a performer of the liturgy, but a *creator* of new liturgies; not a father, but a *brother.*

All this is suggesting a radically different point of view from the traditional Roman practice. The priests are saying that there must be a new understanding of the missionary role. The task of conversion is taken for granted. Any attempt to run out into the world with missionary passion, but without understanding social movement, the emergence of a world civilization, and the growing struggle of rich and poor nations, is like clerics scurrying to paste leaves back on the tree.

Protestants Seek New Understanding

Protestant churches are dealing with the issues, too. They realize that churches of Asia are sending as well as receiving missionaries. Twenty-five missionaries are in other countries representing the United Church of Christ in Japan. A similar number serve throughout the world from the Philippines churches.

For all, their role is changing. It is not that of pioneer, or manager of a mission institution, or counselor to Asians and Africans. It is the role of Christians sensitive that the evangelistic task is unfinished.

The 1,490 American Methodists who are working in countries outside the U.S. are sent for this purpose.

They are specialists. They represent a hundred skills. But their primary missionary task is to be a *partner in obedience*, whose very presence, life, and commitment reminds local congregations that they must reach out to the Muslims, Hindus, Buddhists, and even to the Communists around them.

The training of missionaries today requires an understanding of sociology and political science, as well as of theology and the Bible. This is what the Roman Catholic priests are saying. In my judgment, they are right. The time has come the world over to focus attention on church growth, but it must come out of the "living Christian presence" of the thousands of local congregations within Asian, African, Latin American, and Western life. The missionary's task is to help this "presence" become a reality in every land.

The Ecumenical Awakening

A second trend in the worldwide Christian mission is the ecumenical awakening. The word *ecumenical* scares some people, but it really should not. It comes from a word in the Greek New Testament referring to the whole inhabited world. In the church, this came to mean God's household, or the church in the whole inhabited world. Today, the ecumenical movement refers to universal or worldwide church relationships.

The powerful force of ecumenical awakening has altered church life beyond our wildest imagination. Who would have dreamed, 10 years ago, of the change in attitude and thought we now see in the Roman Catholic Church? Cardinal Cushing of Boston publicly endorses Billy Graham as a Christian evangelist. With tears in their eyes, Pope Paul and Patriarch Athenagoras met in Jerusalem. One knowledgeable Christian said, "It is not inconceivable that within the foreseeable future Protestants and Roman Catholics may participate in joint missionary projects!"

Strategy must involve all Christians. Thus Methodist planning must involve the World Council of Churches, the National Council of Churches, and such regional movements as the East Asia Christian Conference. But there are also Methodist issues.

The world has changed radically since The Methodist Church was organized in 1939. At that time, we set up six jurisdictions, eight overseas central conferences, and three autonomous churches. I am convinced that a new situation confronts our church today.

Five overseas churches were exploring an affiliated autonomous relationship at the 1964 General Conference. This is the relationship Methodist churches in Korea, Brazil, and Mexico have with us today. The reasons are many, but if our primary objective is to help churches recognize they are missionary communities, a new world view is needed.

The issues are complex, but the *strategic* issue is clear: How do we restructure the "world church" of Methodism so that its component parts are free to live within their own cultures, to be identified with Christians in their own area, to experiment in new ways, and yet to be part of a world fellowship?

Methodists are found on every continent—20 million of them. Many trace their origin to British Methodism; others to Australian and New Zealand Methodism,

AUTONOMY: What It Is, What It Means

THE METHODIST CHURCH IS giving more and more encouragement to its overseas branches to reconsider the present structure of The Methodist Church in the light of unique and rapidly changing situations in the various countries. Where there is capable leadership and the desire for independence, the church supports the move toward self-government and autonomy.

As long ago as 1930, Methodist churches in Mexico, Brazil, and Korea became separate and autonomous; former Japanese and Okinawan Methodists enjoy complete freedom and responsibility under united churches, another kind of autonomy.

This move toward autonomy was revived when the 1964 General Conference granted permission for churches in five more countries to move toward the autonomous state. The first of these to separate organically from the parent body in America was the church in Indonesia, with 22,109 Methodists. Cuba and Burma are moving more slowly, while Pakistan and Liberia have decided to maintain their status in Central Conferences at least for the next few years.

Under its Central Conference system, Methodism has developed an overseas organizational structure which, while appropriate for earlier times, is no longer completely adequate for changing world trends. Within the foreseeable future, more Methodist churches in other lands may request autonomy from the U.S. mother church. Others may choose to continue related to it, but in new ways.

While encouraging development of autonomous churches, whether distinctly Methodist or united with other denominations in one body, the General Conference's Commission on the Structure of Methodism Overseas cautioned them against letting the "bonds of fellowship with other churches grow weak," or "becoming overly occupied with . . . internal order which may exclude the vision of a universal church."

Independence and self-government, even when adopted by an overseas church, do not mean the breaking of all home ties with the parent body.

The Board of Missions, urging autonomous churches to sink roots deeper into their own cultural life, pledged its willingness "to continue support in prayer, concern, funds, and personnel," and said it "rejoices in the strength that autonomy can give."

Further, the commission pointed out, autonomous churches are entitled to be represented by delegates to the General Conference, and would retain all rights and privileges except the right to vote. The same rights and privileges would be extended to delegates representing The Methodist Church and its Board of Missions when they attend the General Conference of an autonomous church. □

and still more to American Methodism. What unites us is not one doctrinal position, yet we share a close sense of fellowship. Perhaps the tie is our identification with John Wesley, our emphasis on personal discipline, and our concern with the Gospel's social relevance.

Unity is important. Our problem is how to find new forms of worldwide fellowship. This is encouraged through worldwide study by Methodist theologians. Methodists *do* have something to say to each other. Theological studies help. There is need for a center where Methodist-related churches could share information with each other. But we must remember that any new forms of Christian fellowship among Methodists must include new forms of fellowship at both local and world level with our "separated brethren" of other denominations. We cannot paste the leaves back on the tree, but must create new forms of world Christian fellowship.

Emergence of the Laity

A third trend, to climax all we see within Christian churches, is the *release of the laity* to missionary action. An older generation of Asian, African, and Western laymen experienced the suffering of World War II, and the younger generation has grown up knowing only the world of the nuclear bomb. Both generations realize that Christians must take seriously the world in which we live. What, then, are we to do?

Our primary objective in the missionary movement is to help create missionary communities that are relevant to the modern world. To do this, we must reexamine worldwide church structures. And the direction of future missionary outreach will be more and more dependent on laymen.

Ministers and missionaries alone, whether in India, Ceylon, Africa, Europe, or the United States, will not be able to do the job. To assume that they can, and to plan strategy based on this, is again like trying to paste the leaves back on the tree. We face a new situation in which the entire membership of the church must be mobilized.

There are many signs of new life among Christian laymen:

In Indonesia, on the island of Amboina, a politician and a lawyer are leading 50 laymen in studying their Christian responsibility within Moluccan society.

In Malaya, a group of doctors and teachers carry the main burden of a mission to a primitive jungle tribe.

In Sarawak, lay training has become the central concern of the Methodist Theological School.

In Japan, labor schools have been opened, lasting from four to six months, to help working people adjust to modern life.

In Europe, lay-training centers have sprung up in many cities.

In Southern Rhodesia, laymen have taken a stand on protection of African rights.

In India, ecumenical centers have been opened to train and equip the laity "to be in their community the people of God, scattered and involved in the secular world."

In the Philippines, the key to growth of the churches has been laymen in the 18,000 rural *barrios* (agricultural villages or mining communities).

In Ceylon, Christians are experimenting with *ashrams*, where laymen come to live a simple life of prayer, study, and manual labor, seeking deeper understanding of their nation's culture and need. Along with the *ashrams*, in the capital city of Colombo, is a Christian Worker's Fellowship, which organizes cells in trade unions and political parties.

There are similar signs of creativity among Christian laymen in the West:

In Britain, a layman sends 100 Christian teachers every year to Africa. Each goes for two years and serves under the government of the country to which he is sent. Each is screened as a Christian missionary. The program is financed by charging the receiving government $125 for each teacher. The British layman points out, "This is the slave trade in reverse. For every warm body we deliver as a teacher, we get $125, and with it we finance our program."

What is true in education is true in medicine. Over the past three years, Methodist doctors in Indiana have sent 13 doctors to the Congo—at their own expense. They stay from three months to a year, while practices at home are maintained by the other doctors. Together they have done the work of a full-time missionary doctor serving four years in the Congo.

The Urgency Upon Us

The message of the antireligious East German cartoon stings because there is truth in it. We cannot paste leaves back on the tree. A story in Deuteronomy says the same thing. The people of Israel had been going around Mount Seir. Then they heard the words, "You have been going around this mountain long enough; turn northward." They recognized that they were pilgrim people and were on a long journey.

This, I believe, is our situation. We must think and plan in new ways. The creative missionary movement of the past 25 to 50 years has been one of the great periods of church history. But now comes the word, "You have been going around this mountain long enough; turn northward."

As we look at the worldwide position of Christians, there is no ground for discouragement. Of all religions, Christianity is the most widespread. It continues to grow faster than any other. It represents every language, culture, race, and political alignment. The scope of Christian institutional work includes teaching, healing, and feeding. In Africa and Asia there are over 700 Protestant hospitals, and in Asia alone, 165 Christian colleges. Nothing in history compares with what has been done by these private, voluntary, church-centered missionary agencies.

Future expansion will come as local congregations recognize that they must be deeply concerned missionary communities. At the same time, we must review our worldwide structures and study alternatives open to us. Finally, we must find ways to release Asian, African, and Latin American, as well as American, laymen into the secular world of education, medicine, government, and the universities. It will be an exciting period of history. □

Chief executive of the Board of Missions since last September, Mrs. Brown stands before a map showing worldwide Methodism.

Meet Ann Brown:

She Heads Our Missions Enterprise

By MARGARET F. DONALDSON

WHEN IT became known in a neighborly Colorado town that a 10-year-old boy had traveled to Korea with his grandmother and after visiting the truce line had flown home alone, someone remarked, "I'd like to take a look at that little boy."

Whereupon another neighbor retorted, "I'd like to take a look at that little boy's grandmother!"

Take a look at Mrs. Porter Brown and you see a handsome, astute executive abundantly equipped by experience and conviction to head the massive mechanism known as the Board of Missions of The Methodist Church. But look *into* Mrs. Brown and you meet a multidimensional human being with a cosmic view of man's quest for truth.

"There is no such thing as an exact truth," she says. "Reality is not in things but in events and occurrences which one can explain in useful ways. Truth lies beyond cause and effect."

Hold up a spoon and let it fall to the table. Doesn't the law of gravity cause the spoon to drop?

"Here in this dining room, yes," she replies. "But let John Glenn take the spoon off into space and it won't fall. All our so-called laws are relative.

"Einstein showed us," she says, "that God is beyond space and time as we know it. God *is* space-time. But you also have to have someone to talk to and hold on to, and that's why Jesus came—the personification of God, love in human form."

The seeds of what Ann Brown terms her "freewheeling theology" were planted by her father several decades ago in Salina, Kans.

"My father was not a churchman," she explains. "He couldn't accept the theory that God had dropped Adam down to earth fully equipped with trousers, shirt, and a necktie. But he respected the church as an institution, and he thought I should go to Sunday school."

After two years at Kansas Wesleyan University with a professor who could not accept the sudden Adam, either, she went to the University of Denver where she received a degree in sociology and then to the Iliff School of Theology, where her father's ideas emerged with new stature. She heard an interpretation of the Old Testament that satisfied her searching mind.

What about the New Testament and the birth of Christ?

"I believe that Jesus was the exemplification of pure love."

Mrs. Brown has a resonant personality which makes her a creative listener. She seems to magnetize the best in another person's mind and draws it to her. This capacity should serve her well as she works with 111 staff members in the administration of the work of more than 5,000 missionaries. But how

will her "freewheeling theology" affect the work of Methodism?

Surely Christian faith expanding toward a God of cosmic dimensions (or nondimensions) will light a fuse *somewhere*. It may be a long, slow fuse, however, and in the meantime Ann Brown feels there are specific things the church should be doing. She was explicit about them in her address to the Board of Missions following her election as general secretary.

"The time is here," she declared, "when missionary-minded congregations should provide laymen to infiltrate as Christians the boards and staffs of institutions now properly in secular hands. We would have missionaries in courts of domestic relations, in political conventions, in labor unions, in Farm Bureaus, in the American Medical Association, the bankers' association, at public hearings, and on picket lines."

Thus we see the missionary effort of the church seeping through the barriers which formerly separated the sacred from the secular. To Mrs. Brown, the very act of living should be a Christian witness.

How did this pervasive Christian faith start? Did she have a so-called religious experience as a girl?

"No," she replies. "It came gradually. Perhaps I was just born into it."

As she looks back upon the succession of events in her life, she sees the development of a pattern which led toward the high post she now occupies.

"I was always gregarious," Mrs. Brown explains. "And gregarious people become class officers in school or chairmen of service organizations like community chests."

Would a better term be innate qualities of leadership?

"I just call it being gregarious."

She admits, however, that her desire to help people and align herself with forces for good in her community was an urge that went deeper than mere gregariousness. Whether that desire developed her Christian faith or whether her basic religious beliefs led to the desire to help others is not clear, but there is no doubt that the two forces cannot be separated.

The major shift in her life from a volunteer worker in church and service organizations to a professional career in The Methodist Church occurred after the death of her husband in 1958.

The events of the last 4½ years of his life also emerge in retrospect as part of the divine pattern. As his health declined and the prognosis became clear, they both realized that her life must seek refreshment at the roots. They had moved to Denver in 1953 and, with the encouragement of her daughter, who shared the cares of the sickroom, Ann Brown went back to school.

SHE enrolled for three courses at Iliff—philosophy, history of the Old Testament, and the study of religious-education materials.

"There I was," she recalls, "in class with all these young men. I was old enough to be their mother; I knew they were wondering what on earth I was doing there. It had been 30 years since I had attended college and the work was staggering. After the first day, I was sure I could never do it.

"My daughter and son-in-law, however, insisted that I stick it out —and they were right. The men finally accepted me, and as they helped me, I found many ways to help them, practical ways like providing a white shirt for a young preacher who couldn't afford to buy one to wear in his pulpit."

They spent the last six months of her husband's life in California, and two weeks after he died she broke up her home and started back to Denver.

"My son-in-law telephoned that he'd come and get me. At first I agreed; then I suddenly realized that if he came for me, he'd begin to take care of me and I'd probably continue to let him. I wasn't going to have that. So I drove to Denver by myself." She's been driving by herself ever since.

"I'm firmly convinced of one thing," she asserts with emphasis. "Every woman must have some kind of work to do, and this has nothing to do with economic necessity. Otherwise, she will be breathing down the necks of her children and trying to run their lives. My friends, even my sister, were horrified when I started for New York to work for the Woman's Division —everybody but my daughter and son-in-law. They understood."

The divine pattern often calls for a person to be in the right place at the right time, and Mrs. Brown's first association with the Board of Missions was manifestation of that guidance. She was attending a meeting of the national board of the Young Women's Christian Association, of which she was a member, and Dorothy McConnell, former coeditor of *World Outlook*, overheard someone offer her a position on the YWCA staff. She later called Mrs. Brown and urged her not to commit herself because there was a position open with the Woman's Division of Christian Service and Miss McConnell had already visualized her in it.

Thus, in 1958, Ann Brown was elected treasurer of the Woman's Division. In 1960, she became its general secretary.

"It was a good thing I had taken those courses at Iliff," she declares. "Otherwise they would probably have said, 'Who does she think she is, tackling a job like this? She's been out of school for 30 years!' "

In one sense, Ann Brown has never been out of school. Her life is a succession of new ideas to probe, new books to read, new plays to see.

She wants to be thought of primarily as a grandmother and not, as she puts it, "one of these woman executives behind a desk in competition with the men." But you cannot stop there.

One of her startling assertions at last fall's organizational meeting of the Board of Missions was that "time has run out" for the church if it continues to preach static, academic theology as a spectator. Instead, she declared, its missionaries must deal directly with human need. They must manifest love.

You begin to see what this remarkable woman means by her illuminated view of the word "mission." The mission is to demonstrate love and bring men and women into direct contact with the power of God beyond the limits of man's measurements. For that kind of church, time will never run out. □

At Lagos, a growing city of 500,000 and Nigerian capital, the skyscraping new Independence building symbolizes Nigeria's era of self-rule and peaceful progress.

NIGERIA—Africa's Bustling Giant

When hundreds of world church leaders meet in eastern Nigeria this month, they will find a new government founded on Christian principles, and an African nation working at a peaceful, progressive transition from colonialism to democracy.

A MEETING of the Central Committee of the World Council of Churches in Enugu, Nigeria, January 12-21, is more than a courteous gesture toward Sir Francis Ibiam, governor of the African nation's Eastern Region (province) and one of the World Council's six presidents. It is an indication that Nigeria—Africa's most populous, stable, and democratically progressive country—also has something to say to all of Christendom, and to her own troubled continent.

The World Council's policy-making Central Committee, made up of some of the world's most distinguished churchmen, represents 209 member churches of Protestant, Anglican, Orthodox, and Old Catholic traditions in more than 80 countries. Delegates will find Enugu, capital of the Eastern Region, a modern city of about 75,000, although several others, particularly Ibadan, in the Western Region, and Lagos, the national capital, are much larger.

And while many of the visitors are seasoned world travelers, very few have had the opportunity to observe firsthand the busy land of small traders, energetic retailers, and industry-minded leaders who have earned Nigeria distinction as

Christianity's influence shows up in city traffic at Enugu, where even the buses bear religious slogans!

Status advertising, along with books on politics and boy-girl relationships, lures a wide reading public, but not all agree that the white-collar gentlemen in the billboard are ideal products of Nigeria's educational program. Not only is literacy increasing—television also is becoming part of Nigeria's way of life.

"black Africa's brightest hope."

Independent since Great Britain voluntarily hauled down her Union Jack in September, 1960, Nigeria—larger than Texas plus Oklahoma—is proving to the world that Africans can govern themselves peacefully and with dignity while producing Christian leaders who speak with authority on education, world trade, industry, and international relations, backed by goodwill.

From the rolling Atlantic, pounding ceaselessly on a swampy coastline, Nigeria's political provinces are amazingly diverse, completely African to the eye and ear—jungles, rain forests, teeming rivers, tropical wildlife, lush grasslands, and finally semidesert bordered on the north by the hot sands of the Sahara. Yet, one also finds new highways and shining skyscrapers, steel mills and factories, and vast tracts set aside hopefully for industrial use.

It is said that the mosquito effectively discouraged colonialism (in the sense that it exploited a land and a people) from gaining as firm a foothold in Nigeria as in other parts of Africa. But missionaries pressed on where others halted. They went in to establish schools, educating leaders and accounting for the predominance of Christianity in Nigeria's Eastern and Western Regions today. The Northern Region is largely Muslim.

In 1965, delegates to the World Council of Churches meeting will find a large English-speaking population, a press that is both free and lively, free enterprise, and an "invest in Nigeria" philosophy that would put many a U.S. chamber of commerce to shame.

"And what kind of music do you prefer, sir?" a clergyman inquires during a man-on-the-street interview. He urges attendance at church when "religious music" is the Nigerian's reply.

Nigerians—many of them educated in British Methodist schools—are the sons and grandsons of educated men; they are persuasive salesmen who know the world has much to offer Nigeria—and Nigeria has much to offer the world.

As Prime Minister Sir Abubakar T. Balewa told the U.S. Congress in 1961: "Africans today are determined . . . that while drawing on the advanced techniques and skills from other nations, they will develop their own resources and their own culture in order to make their own contribution to the general progress of mankind."

In 1962, Dr. Michael I. Okpara, premier of the Eastern Region, circled the world to tell others of the opportunities a Christian climate affords in Nigeria. His visit to the United States, he said frankly, was to invite businessmen to in-

At Ikwo, Nigerian farmers learn to operate farm machinery provided by Agricultural Aid Foundation organized by Keith Smith, a California Methodist layman. At right, a worker explains Nigeria's forthcoming church-union plan to students at Immanuel Theological Seminary. The plan would join 500,000 in three denominations.

est in his country's economic future. An eloquent spokesman, Dr. Okpara was educated in local Methodist schools, studied medicine in London, but entered politics to blend patriotism and a Methodist heritage into a practical formula for social and political action.

Encouraged by an abundance of raw materials, liberal tax concessions, almost unlimited manpower, and a potential consumer market of 50 million, foreign investment is pouring into Nigeria at a rate of $70 million a year.

"Everybody is busy," wrote a U.S. drug company executive, visiting Nigeria. "Everyone has a job or is looking for one."

Political and religious leaders give credit to the missionaries whose work goes back to the 19th century; and the British government did much to lay down the basis of Nigeria's present political and economic strength. When independence finally came, Sir Abubakar, as prime minister, declared: "We are grateful to the British, whom we knew first as masters and then as leaders and finally as partners, but always as friends."

The Rev. Adeolu Adegbola, principal of Immanuel College in Nigeria's Western Region, says, "It is indicative of the extent of Christian work in Africa that the region where I was born was a self-governing part of the Methodist Church as far back as 1924—and the teachers who taught me in school were Nigerians trained by the missionaries."

Prior to the January meeting of the WCC Central Committee, more than 60 theologians, church executives, and lay leaders from all parts of Africa are scheduled to take part at Enugu in a series of meetings highlighted by a consultation on the "Christian Response to the African Revolution." Meanwhile, Christianity's trend on what was once known as the "Dark Continent" is toward autonomy and ecumenicity. Delegates to the WCC meeting probably will witness the formation of a United Church of Nigeria—embracing Anglicans, Methodists, and Presbyterians. The new Protestant body, under discussion for years, would unite some 300,000 Anglicans with 100,000 Methodists and 100,000 Presbyterians.

—H. B. Teeter

Students of University College, Ibadan, worship in a modern interdenominational chapel. More than 3 million are in classes in Nigerian schools today.

Peace: Fruit of Christian Faith

By HOOVER RUPERT
Pastor, First Methodist Church
Ann Arbor, Michigan

"I give you My own peace and My gift is nothing like the peace of this world."—John 14:27 (Phillips)

IN Robert Louis Stevenson's *Dr. Jekyll and Mr. Hyde*, Henry Jekyll could not endure the tug-of-war between his lower and higher natures. He often dreamed of some solution. If only he could live some of the time altogether in the lower world as Mr. Hyde, with no disturbing intimations of a higher life, and if the rest of the time he could live altogether in the higher realm as Dr. Jekyll, then he might have peace.

He experimented until he discovered the drug that would separate his two selves: "If each, I told myself, could be housed in separate entities, life could be relieved of all that is unbearable; the unjust might go his way, delivered from the aspirations and remorse of his more upright twin; and the just could walk steadfastly and securely on his upward path—no longer exposed to disgrace and penitence."

But Henry Jekyll found no peace. And none of us can find escape from tension.

We face uncertainty as to the future. We have many threats to peace. And we live from day to day not knowing whether someone will push the button that will thrust our world into thermonuclear war.

When there are tornado warnings for an area which includes our home, we are apprehensive, though we may go about our tasks and more or less forget the danger. But when we hear that the warnings have been lifted, we experience a relief that we had not anticipated. The problem is that there is no letup, no relief from our anxiety about the future.

The words "war of nerves" bring to mind the constant struggle through which many of us pass every day. Caught in the commercial stream of competition, we find ourselves moving toward an early death from too much pressure. The cold war, too, is a war of nerves. We cannot stay alive in our world and escape tensions completely.

Too often we think of peace as the opposite of tension—a static form of continuing happiness. Bishop F. Gerald Ensley says of this idea: "Peace does not mean absence of tension—but harmony of tensions. . . . A building stands and does not tumble in upon our heads, not because there is no strain, but because the thrust and counter-thrust are in equilibrium. . . . Personality is a constant tension between inheritance from the past and a projected ideal of the future."

Our understanding of what the peace of God means for our time is as important as the peace of the world. In those last moments with his disciples, Jesus said. "I give you My own peace and My gift is nothing like the peace of this world."

Our Enemy Is Anxiety

If we are to find the kind of peace of which Jesus spoke, we need to understand that our real enemy is anxiety. Our answer is faith which believes that we. and our times, are in God's hands.

Young or old, we know what tenseness means. If we have not experienced it personally, certainly we are acquainted with others who have. Boiled down, our common enemy is anxiety.

How easy it is to become overly anxious. Grade cards are circulated, and students become fretful and anxious about the results. Or, here is a homemaker who does the routine tasks very well—but she is never satisfied. She cooks the food (and all think it is delicious), but spends the meal deciding anxiously that the meat is too done, the beans are too salty, and that she put too much vinegar in the salad dressing. Her fretting ruins the meal for everyone.

A peril of progress in science and industry, from the standpoint of human values, is what we call nervous breakdown. A man gets a job. He is equipped in terms of training and ability. But, in competition with other persons and other products, he feels he must work harder, stay at the job longer. He may succeed in his job, but fail in life. Tension and competition reduce him to a nervous wreck. He takes tranquilizers and pep pills to be equal to the demands.

The tragedy of our situation, Bishop Gerald Kennedy says, is that many men continue feverishly to pursue that which, when attained, turns them into either invalids or neurotics. Many a man's life is cut short by economic pressures or industrial demands. Our enemy is not so much wars of the world as it is the war of nerves, not so much obliteration of life by bombs as the stamping out of hope and happiness by the maddening pace of modern living. Our real enemy is anxiety.

Our False Hope Is Escape

Escape from tension could very well lead to a reduction of anxiety, yet it also would rob life of some

qualities we seek to gain. The real danger in taking tension out of life is leaving it limp, Halford Luccock reminded us. Look at the mainspring of a watch, tense and bound up. If we release it, we no longer have a watch.

Yet, who among us has not wished for release from living under tension? "If the pressure would just let up a little, then I could go back into the fray." Vacations are helpful, but too many of us merely get away from the daily routine for a few days and then carry the pressures right back with us.

Some folks wistfully long for a life without trouble. Think about it. Do you want to lose trouble from your life if with it go all the qualities and virtues which make life worth living? Do you want to lead a dog's life?

Life makes demands which keep you perpetually under tension. That is uniquely human. A life without struggle, problems, troubles, or worry puts one on the subhuman level. And that's about the only alternative to tension.

A man in England foresaw a war that might well devastate the Western world. He spent long evenings figuring out where the safest place in the world was, the place least likely to be involved in conflict. He chose an island in the South Pacific, and moved his family there, bag and baggage. Here it was, the real place he had sought. But you will understand how short-lived was his peace when I tell you that the name of the island was Guadalcanal.

Peace does not come through escape from the world. We can deny the reality of tension and thus find a kind of peace. But we are only kidding ourselves. There is little chance of solving our problems by assuming there is no such thing as trouble and sorrow, sickness and dying, anxiety and tension. The only way we can conquer life is to recognize tensions and learn to cope with them creatively and courageously.

Jesus nowhere promises life that is untrammeled and perpetually serene. He never told his disciples they would not find trouble in their lives. He did not say, "If any man would come after me, let him relax!"

The Christian may find his life under greater tension than before. But the Master imparts to him also the secret by which one can know the peace that passes human understanding. Jesus promised tension, struggle, and a cross. Unless tension and struggle and the cross are included in the pattern of life—you can be certain that that life is not Christian.

We must remain in the world of tension if we are to find the marvelous peace of God. "I give you My own peace," Jesus said to his disciples, "and My gift is nothing like the peace of this world."

Our True Answer Is in Faith

The Christian answer to anxiety is faith. This is the answer to the tensions that bog life down in nervous warfare. The Christian hope is that God's peace has come to us in Christ. God's peace is a tranquil serenity of heart which comes from awareness that our times are in God's hands. This is another way of saying "faith."

You can live in tension if you can believe that God's is the hand that controls the universe and that the future belongs to him. You will fail miserably if you believe your only hope is in some form of self-help. If you think man is God, you have reason to be discouraged and despondent about this world. True peace comes through faith that this is God's world and that he is the determiner of its destiny.

This is my Father's world, / O let me ne'er forget / That, though the wrong seem oft so strong, / God is the Ruler yet.

God is the keeper of the peace of the world and of the human heart. He does not assure us that his peace means an untroubled, blissful life, year after year, without problems. He does assure us that his power is behind us as we face the demands of living under tension. He gives us freedom to achieve good in a world where there is trouble and tension.

The battlefield is your life. We are called to live every day with no less courage than might be demanded of a soldier. The peace of God does not make us immune to trouble, does not remove tension—but it enables us to be the master rather than the mastered.

Fear of danger is ten thousand times more terrifying than danger itself, when apparent to the eyes; and we find the burden of anxiety greater, by much, than the evil which we are anxious about.

—Daniel Defoe
From "Robinson Crusoe"

Calmness of spirit and confidence of faith are the property of the person who believes that God has the power to bring calmness of soul and peace of spirit into a life—whatever the world is or tries to do to him. Long ago, Isaiah said, "In returning and rest shall you be saved; in quietness and in confidence shall be your strength."

In 1939, thousands of English children were evacuated from areas where nazi bombardments were most severe. The authorities thought they were doing the best possible thing for those youngsters by giving them physical safety. The children, especially those under five years of age, suffered emotional disturbances. Though they were safe physically, they had been removed from their parents' companionship and love—the thing the children of God need most, says Bishop Kennedy—in the hour when life's dangers are hardest to face.

Security and peace can be ours if we understand that our enemy is anxiety. It is a false hope that escape from involvement in life under tension is possible. We find the true answer in faith that there is One who walks with us through all our days. Said Jesus, "Peace I leave with you; my peace I give to you; not as the world gives do I give to you. Let not your hearts be troubled, neither let them be afraid." □

Education is heavily stressed by Africa's new states, but the wakening continent will need to hear the sound of mission school bells for a long time, says This Is the Church in New Nations.

Barnabas

Looks a

IN A well-illustrated and readable paperback, ***This Is the Church in New Nations*** (Friendship Press, 85¢), **George M. Daniels** tells of visiting a mission station in the Congo in 1962:

"There was a shortage of teachers, and one class, awaiting the arrival of a missionary teacher, was meeting daily in a mud-brick classroom. More than 40 students, all in their teens, took their seats early in the morning and remained there noiselessly throughout the day. This went on day after day for almost four months, and not once did they create a commotion or disturb neighboring classes."

To parents of American teen-agers this seems unbelievable, but such is the eagerness for learning in the emerging nations of Africa. About 90 percent of all education there is made possible by Christian missions, which supply not only most of the trained instructors but the classrooms as well. Many African leaders received their education in mission schools and on mission scholarships abroad.

When the 60s are over, Daniels predicts, they will probably go down in history as the "Decade of Africa," the time in which most of the countries and territories south of the Sahara gained their freedom from foreign domination and Africa began flexing its political and economic muscles.

Daniels, who is associate news director for the Methodist Board of Missions, was in the Congo during the Tshombe dispute. He visited mission activities and talked with church leaders in Liberia, Ghana, Nigeria, Rhodesia, Kenya, and Cairo.

In the Middle East, he reports, the Christian church is undergoing painful reappraisal as it seeks to find new forms of reaching out to serve. In Asia, the resurgence of ancient religions, the rise of new religions, and the divisions of Protestantism are among the factors impeding the spread of the Gospel. However, the Christian church is regarded more favorably in many of the newly independent nations, and many Asian churches are now sending out missionaries to other lands.

Letters to Malcolm: Chiefly on Prayer (Harcourt, Brace & World, $3.50) is the last book that was written by one of Christianity's greatest lay writers. And it is probably the one with the broadest appeal.

In the form of personal letters to a friend, the late **C. S. Lewis** considered puzzles surrounding the divine mystery from the practical (Should one kneel?) to the metaphysical (Do man's prayers change the mind of God?). And he speculated on the nature of immortality:

"At present we tend to think of the soul as somehow 'inside' the body. But the glorified body of the resurrection as I conceive it—the sensuous life raised from its death—will be inside the soul. As God is not in space but space is in God."

The irony that made Lewis' *The Screwtape Letters* a classic in satire pops up in unexpected places: "It's so much easier to pray for a bore than to go and see him." And the disciplined beauty of the Lewis style is a delight to the mind as its warmth is to the heart. All Christians, conservative or liberal, will find this book speaks their language.

A 38-volume Bible is beyond the budget of most households, but I do want you to know about ***The Anchor Bible*** because it is the first translation of the Scriptures that can serve Protestant, Catholic, and Jew alike, and it marks a new era in interfaith co-operation.

Doubleday & Company is publishing it under the general editorship of biblical archaeologist William Foxwell Albright and linguist-archaeologist David Noel Freedman. It will be 1970 before the last volumes are off the press, but the first two are available now. ***Genesis*** ($6), volume 1, has been translated, introduced, and annotated by **E. A. Speiser**, chairman of the department of Oriental studies at the University of Pennsylvania. Translation, introduction, and annotation of ***The Epistles of James, Peter, and Jude*** ($5), volume 37, is the work of **Bo Ivar Reicke**, professor of New Testament at the University of Basel, Switzerland.

Roland H. Bainton, retired professor of ecclesiastical history at Yale University, combines impressive scholarship with the ability to make church

EW Books

After reading articles on other pages of this issue, you may want to know more about the population explosion and birth control. You will find informative reading in these books:

The Population Explosion and Christian Responsibility (Oxford, $4.25), by Richard M. Fagley—The church's growing awareness of the population problem, governmental neglect, religious obstacles, and the need for a clear stand.

The Population Dilemma (Prentice-Hall, $1.95 paper), edited by Philip M. Hauser—Population growth as it relates to economic development, underdeveloped areas, and so forth in the U.S. and the world. A collection of papers from the American Assembly at Columbia University, May, 1963.

The Time Has Come (Knopf, $3.95), by John Rock, M.D.—A proposal to end the battle over birth control, by the Roman Catholic physician who developed the oral contraceptive.

Planning Your Family (Macmillan, $5.95), by Alan F. Guttmacher, M.D.—A complete guide to contraception and fertility, by the distinguished gynecologist who heads the Planned Parenthood Federation of America.

Too Many Americans (Houghton Mifflin, $4.95), by Lincoln and Alice Day—Dangers of overpopulation in the U.S., which in the lifetime of most of us will threaten the quality of our lives and our freedom.

The Next Hundred Years (Viking, $4.75), by Harrison Brown, James Bonner, and John Weir—A vivid picture of the world of the next 100 years and some major problems, such as population, that may determine whether our culture lives.

istory both intelligible and interest-
g to the layman. Thus, he was the
gical choice to author *The Horizon*
istory of Christianity (American
eritage, $18.95).

This large and magnificent book
reads out the whole panorama of
hristian history, drawing on the work
artists over 19½ centuries for the
50 illustrations that illuminate Dr.
inton's readable narrative.

I hope I may be excused for being
little envious, but one of the luckiest
eople I know of is Roy Newquist,
ho traveled about the United States
d Europe interviewing writers, col-
mnists, and publishers about their
titudes toward life and their work.

Sixty-three of those conversations
ppear in *Counterpoint* (Rand Me-
ally, $6.95), and readers as well as
riters should find them fascinating.

Asked why she came to write *The*
seudo Ethic, Margaret Halsey said
hics are very much on her mind. She
as a 15-year-old daughter who is
nstantly asking the questions every
rent encounters: "Why should peo-
e do things right if they can get
vay with doing them wrong?" and
forth. "I simply started thinking
bout these things, the ambiguities of
hat is taught and what is done, the
ic business of getting away with
mething, so I felt it was a book that
d to be written."

Mildred and Gordon Gordon, whose
ystery novels have sold phenomenal-
well, feel very strongly that one
ust picture life as it is, but that is no
ason for overemphasizing sex or
olence. "I think it's up to the writer
use some restraint," observed Gor-
on Gordon. "Blueprints aren't essen-
l in depicting evil."

Howard Fast told how his distaste
r Hollywood's attempts to put the
e of Christ on the screen led him to
rite *The Hill,* a modern miracle play
r the screen that tells the story of
e passion in terms of the current
tuation in Harlem.

And poet John Ciardi summed up
e voices of the many who spoke of
e writer's need to tell the truth as he
es it. "You want a sense of reality in
hat you're writing," said Ciardi. It's
rribly easy to deceive yourself, you
now. . . . But 'have I said it
ue . . . ?'" That, he said, was
e question Emily Dickinson always
used to ask when she sent in her poems. Never "Have I said it pretty?" or "Have I said it beautiful?" but "Have I said it true?"

Frank E. Smith, who grew up in the Delta and spent 12 years in Washington as a congressman from Mississippi, is a moderate, farseeing man. He hoped that "without adding my voice to the racial clamor, I could make some genuine contribution to the gradual elimination of discrimination." Thus, in Congress he concentrated on his specialty, which was natural resources, and paid lip service to the Southern way of life by going on record against every civil rights measure that came up. This was not enough. In 1962 he lost his congressional district.

Congressman From Mississippi (Pantheon, $5.95) is his autobiography, telling with candor about growing up in poverty and struggling to get an education, probing with love and concern for the reasons Mississippi has "failed to bridge the racist gap that separates it from the mainstream of life in the 20th century," revealing how Congress works on the most intimate levels. It is well worth reading.

Those of us who have passed that 40th year when life "begins" have warm memories of an erudite and charming gentleman who was one of the stars of a radio program called

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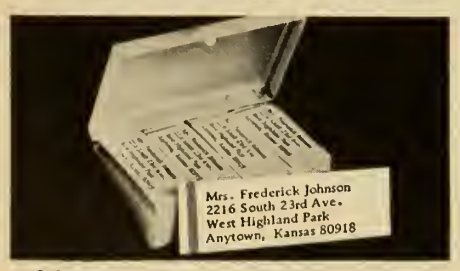

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Information Please. Consequently, I was delighted to get better acquainted with **John Kieran** through his buoyant autobiography, ***Not Under Oath*** (Houghton Mifflin, $5).

Kieran is a nature lover who has lived most of his life in New York City. Not daunted, he has been able to find more nature to enjoy in Central Park than most of us could find in a mountain valley. He is an appreciator of other things, too: the interesting character, the sports he has covered for so many years as a writer for *The New York Times,* the turn of an event, and the delights of books and good conversation. He shares all these joys with the relaxed skill of the raconteur.

Phyllis McGinley, poet, writer, wife, and mother, objects to the idea that college women are guilty of a misdemeanor when they are employed only in the home. "To keep a house is my native vocation, and I consider it an honorable estate," she says proudly in ***Sixpence in Her Shoe*** (Macmillan, $4.95).

But when this writer speaks of housekeeping, she does not refer to housework. Women's traditional concerns of husband, home, and children are each in its way representative of another great three—faith, hope, and charity—she believes, and it is in this spirit that she writes of being a wife, of homemaking in a house too old, too big, too inconvenient but with eccentric charm, of hospitality, of children, of manners, and morals.

Sixpence in Her Shoe is a wise and witty discourse by a woman for women, but I was warmed by it, too.

I enjoyed ***The Collect'd Writings of St. Hereticus*** (Westminster, $3.95). The quizzical saint, better known as Stanford University religion professor **Robert McAfee Brown**, spoofs pedantry and pretension and, telling us what to do to be heretical, preaches a potent sermon on what we must do to be Christian.

Nobody escapes the saint's stinging pen: preachers, laymen, theological students, or theologians. He says drily: "Perhaps the most popular world religion of all is Lingoism. The Lingoist is bewitched by the power of words; he believes that by saying certain words and phrases often enough he will be abe to produce the effect of belief."

With mock seriousness, he proposes new translations of the Bible. The *Executive's Bible,* for instance, would delete "You cannot serve God and mammon," would print in boldface type such portions as: "Make friends for yourself by means of unrighteous mammon." The *Sportsman's Bible,* with waterproof jacket lined with kapok, would offer a glossary of all the times the word "fish" is mentioned. The *Politician's Bible* would, of course, omit references to kings and other national leaders being punished for failing to do the will of God.

Commenting on a news item about a church in Florida that is now giving Green Stamps for church attendance, he speculates that it must be an Episcopal Church, because the Episcopalians have more greenbacks than others. Presbyterians, with their Scottish ancestry, must surely respond best to Plaid Stamps, and Methodists and ecumenically minded Baptists no doubt would lay claim to Top Value Stamps, a term that is in accord with the sectarian spirit of adventure, freedom, voluntary association, and other qualities connected with frontier ruggedness and the American Way of Life.

Is the modern American church congregation as healthy as its budget and attendance make it appear? Or is the traditional parish obsolete in a revolutionary world? Shall we revive, reform, renew, or kill it off in its present form?

These are not new questions, but they are tackled creatively by four Lutheran ministers in ***Death and Birth of the Parish*** (Concordia, $3). **Martin E. Marty**, one of the four, who also edited the book, writes that they have concluded that if local congregations are to continue to exist in the modern world, they will have to look at the world itself as a problem and undertake a basic inquiry about their own purpose and mission as a small part of the whole church in the world.

Parishes must recognize their dependence on each other. Some must be content to think of themselves as a Christian "presence" in the world, whether or not they are immediately and obviously productive in their environment. They will have to minister to the center of people's lives instead of the tangents. They will have to adapt to the great mobility of people. They must co-operate with other parishes everywhere, instead of competing across and within denominational lines.

They must work to reestablish a sense of discipline, concentrating less on "the rules of the club" and more on the meaning of Christian discipleship. Their evangelism should be oriented to the marginal elements of the community, and they should be reorganized so that their activities will flow from one center instead of seeming to be "meaningless, patternless mosaics of irrelevant and unrelated activities."

Parishes will have to become "lay academies" for training a core of Christian workers. They must learn how to define themselves in minimum terms, without extravagant

laims. New parishes need to work vith social analysts to develop emergent ministries and help new forms of hurch life be born.

"They may do all of this . . . and till fail to see enlarged the reconciling irele of God's activity," Dr. Marty vrites, "but such failure would be a part of the limit of man's finitude hen, and not of his foolishness."

His brother writers are **Paul R. Biegner**, pastor of a rural church; suburban pastor **Roy Blumhorst**; and **Kenneth R. Young**, whose ministry is n the inner city.

After reading Robert Short's analsis of the theological underpinnings f *Peanuts* in the December issue of TOGETHER [page 43], I approached **Charles M. Schulz'** latest paperback n the adventures of Charlie Brown nd friends with a knowing air. Now knew what made these wonderful litle characters tick, now I knew the epth of their implications.

But actually I saw fewer theological eachings behind and between the nes of *As You Like It, Charlie Brown* Holt, Rinehart, Winston, $1) than have in previous books in the series. This does not mean that I enjoyed it ny the less. Charlie, Lucy, Linus, noopy, et al., are a fascinating microosm of the human race—and good ompany, too.

In the last few years a number of hildren's books have appeared in French, German, Spanish, Italian, ven Latin. Most of them give Enlish translations for the words used, ut some do not indicate how to prounce them. Perhaps I ask too much, ut it seems to me the pronunciation hould be included to make such a ook fully useful.

From this standpiont, I have been nterested in a picture book in four nguages titled *See Again, Say Again* —or, if you prefer, *Guarda di Nuovo, Parla di Nuovo; Regarde de Nouveau, Parle de Nouveau;* or *Mira de Nuevo, Habla de Nuevo* (Harcourt, Brace & World, $3.25). **Antonio Frasconi** dentifies his own brightly colored rawings of such everyday things as unsets, mountains, traffic, buildings, kating, milk, skiing, and bus stops in our languages, and adds a list of such andy phrases as "I am late" and "I m hungry."

Papillot, Clignot et Dodo (Ariel, 3.25) presents the French text of *Wynken, Blynken, and Nod* translated rom the English by **Francis Steegmuller** and **Norbert Guterman**. The English version of the poem is in the ack of the book, and **Barbara Cooney's** rhythmical illustrations do a ood job of setting the mood.

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$5.95) fits a Methodist layman into the dramatic story of America's West. He is Jedediah Smith, who appears briefly in Mari Sandoz' saga of the hardy mountain men who ranged the fringe of civilization. Maybe you remember that Smith was featured in an article in TOGETHER back in June, 1960 [page 31].

It is odd that the beaver sought with such intrepidity was valuable principally because it was used to manufacture hats. Then silk was brought in from the Orient, and fickle public taste swung to toppers made from the product of the foreign worms. The bottom dropped out of the market for the beaver pelts brought in by the bold men who had braved the rigors of the wilderness and the hazard of having their scalps lifted by Indians—and an era was over.

My fellow staff member, James A. Miner, is a man of so many talents that I was hardly surprised at all to discover he is an amateur poet. I use the word amateur intentionally, knowing full well that there are few professional poets, because some recent lines of Jim's express so delightfully the true spirit of amateurism. Editors in our manuscript department read them and said a bit wistfully that they hoped every amateur writer, of either prose or poetry, shares the same pleasure.

A Singular Pleasure?

Now I set me down to write
A poem of sheer delight.
But why should I attempt to compose
Poesy—the opposite of prose?
Who will read the stuff anyway?
Only myself, twice a day!
So-o-o, I write for me. What's wrong with that?
I suppose it's like a solo chat.
Verse is first a singular pleasure;
Shown to others, its joy you can't measure.
That is why I write the words
Which sing and fly as do birds;
Yes, for my own enjoyment
(And sometimes for a compliment).

—JAMES A. MINER

There are lots of nice people. But many are merely good, without trying to make their influence count for something vital. So it is a blessing when a genuinely nice man goes out of his way to help lift up humanity, even a little bit. Such a man was Marshall Field III, misunderstood and maligned, who invested much of the huge fortune he inherited for the good of his fellowmen.

Field is best known as the founder of the *Chicago Sun* (now the *Sun-Times*) and as an angel of the ill-fated *PM* in New York. His primary concern in journalism was public service, to provide reliable reporting and enlightened guidance to masses of daily readers.

In ***Marshall Field III: A Biography*** (Simon and Schuster, $7.50), **Stephen Becker** tells the inside stories of both newspapers, and a great deal more. Starting with the founder of the Field fortune, the extraordinary Chicago merchant Marshall Field I, he chronicles two almost unparalleled careers in honesty. Although grandfather and grandson differed in their feelings for humanity in the mass, they were exactly alike in utter integrity.

Kindly and tolerant was Marshall Field III. Above all, he loved children. Not only did he love them, but he cared—for the underprivileged of all races and creeds—and devoted his major efforts toward helping unfortunate little ones.

Detractors (who may have outnumbered his admirers) sneered at his sinking millions into the *Sun-Times*. In that, his shortcoming was his trust of others he deemed more

"Dear, according to this quiz, our marriage is a failure."

competent in their specialty than he. Yet he not only brought the paper out of the red but established what is today one of America's soundest, best diversified, and most profitable publishing enterprises.

Becker's biography is a word picture of a sincere man who lived an essentially Christian life, although it is true that he probably did not attend a worship service after his estrangement from the Roman Catholic Church in which he was reared.

Since it could be startling to discover a professor in a Methodist seminary writing paperback books on gambling, I hasten to tell you that in ***Money, Mania and Morals*** (Abingdon, $1.50) **Lycurgus M. Starkey, Jr.**, does not talk about how to win at Las Vegas.

Gambling is wrong, says Dr. Starkey, who is associate professor of church history at Saint Paul School of Theology-Methodist, because the distribution of wealth by chance is morally, socially, and economically wrong. Yet Americans spend $50 million a year on gambling—more in some states than they spend on groceries.

What can be done about it? The churches and church people can do a great deal, Dr. Starkey believes, and he makes specific suggestions on how we can go about it. He also discusses factors in our society that make us indulge in what he calls pseudogambling. These include anything that offers easy rewards—the cutout toys in the cereal box, the teaspoons we can get for a small amount of cash and a large amount of coupons, quiz shows on television, prizes at the supermarket.

The book is brisk, informal, and informative reading about one of the church's greatest social concerns.

What is it like to be a teen-ager in Communist China? A young girl tells us in ***Eighth Moon*** (Harper & Row, $4.95).

Sansan was 4 when the Communists took Tientsin, 17 in 1962, when she finally was able to join the family that had gone to the United States and then could neither return nor send for her. She has written vividly of those growing-up years with the help of an elder sister, Bette Lord:

"Stealing ration coupons meant the death penalty." . . . "Every day except Sunday began for me at three in the morning." . . . "Though I had to spend many hours a week listening to lectures on Communism, all speeches said the same thing." . . . "Campaigns and labor details and political discussions were inseparable from student life." And when the seventh grade got a holiday in the country, it was to scatter human excrement on the fields.

One needs a liking for naval history if he is to enjoy ***Decision at the Chesapeake*** (Potter, $5) by **Prof. Harold A. Larrabee.**

Decision is the story of an indecisive naval action on the afternoon of September 5, 1781, in which a British and a French force—without one American participating—determined, the author says, "the outcome of the American Revolution." The battle took place off the Capes of Virginia and is known by various names. Histories barely mention it.

Larrabee devotes considerable space to setting the stage for the 2½ hour engagement and in introducing the principals. He also includes land campaigns before and after to explain the whys and results.

Yes, *Decision* is for the serious student of naval history. —BARNABAS

Browsing in Fiction

With GERALD KENNEDY, BISHOP, LOS ANGELES AREA

JUST WHEN we are about to give up modern fiction and say it is hopelessly second-rate, along comes a great novel to lift our heart. Last month I wrote about Gore Vidal's *Julian*, and I thought that would be the last good word here for some time.

But again this month I have a great book to talk about. It is **THE RECTOR OF JUSTIN** by Louis Auchincloss (***Houghton Mifflin, $4.95***). It shows that consistency is not a part of our life, and it is as difficult to be continually pessimistic as it is to be continually optimistic, for in my judgment, this is a great novel.

I have written in other places of the many unsatisfactory portraits we get of preachers. The characters portrayed are usually flat and one-dimensional, with little understanding of the contradictions and the depth of a great minister's life. Usually he is pictured as something between an angel and a moron.

In a sense, this book is more about a schoolteacher than a minister. But Francis Prescott was an ordained clergyman in the Episcopal Church as well as headmaster of Justin Martyr, a famous boys school in New England. Auchincloss gets to the very heart of the matter. He understands the virtues and vices of the ministry. Certainly he comprehends the mixture that makes up famous men.

The book speaks through several different types of people. For the most part, it is through Brian Aspinwall that we see the headmaster. Aspinwall is a young professor, somewhat prissy, who comes to the school at the start of the war. At first, he becomes a friend of Mrs. Prescott, whose death introduces him to her husband. He keeps a journal and studies the great man who has already achieved fame. Young Aspinwall becomes, finally, practically an idolator. Then, through the eyes of other people, he reconstructs the life of the one who has become his hero and his god.

There is, for example, Horace Havistock, who had written something about the early days of Prescott and turns the manuscript over to Brian. It tells about the great man's school days and the beginning of his career as a railroad man. For Prescott, although poor, came from a fine, old New England family and had an entrée into the best circles. He lost his faith and turned to a secular job after college. After a very difficult time, his doubts about Christianity were overcome and he became a staunch Christian. There is an engagement to a very charming girl and the breaking of it because finally he decides to enter the ministry and teach. All this is related with directness and simplicity, and I suspect it is the story of more than one man's experience.

Then there is David Griscam, an alumnus of the school and a very wealthy and successful man. He, too, was a great admirer of the headmaster but he is not uncritical. He sends his own son to Justin Martyr, and the boy turns out badly. Yet even in the boy's rebellion against the headmaster, we see signs of greatness in the man and recognize the essential soundness of his character. He is not a plaster saint, but he believes and is faithful.

One place where Dr. Prescott seemed to have failed was with his daughter, Cordelia. She had been married and divorced, and has lived in Paris with a man not her husband. As she tells Brian the story from her point of view, her father still comes through a great man. Could anyone have done anything better for Cordelia than he did? There are signs of stuffiness here and there, but in spite of it there is a warm sympathy of the father for the girl that even Cordelia could not completely escape. He does bring Cordelia's lover back to common sense so that he dies in Paris with dignity. Cordelia can never quite kill her respect for her father.

The fine thing about the book is that it views the hero from several different perspectives. We see him through the eyes of those who admire him and those who hate him. The man is certainly a sinner like all of us, but he is also essentially good. Every minister has had his failures, and every minister has had his enemies. It is a good thing when even in his failures, we see a man who was honestly and sincerely dedicated to the task of being a pastor. Even when he failed, Dr. Prescott was trying to make his school a training ground and inspiration for good men.

Toward the end of his life, the rector retires and then he meets perhaps the greatest test of all. He lives in a little house on the campus and, to save his life, he cannot appreciate his successor. Who can? Perhaps one of the most glaring weaknesses in the ministry is a failure to appreciate successors and not be jealous of predecessors. A little group meets with him, and they plot, sow dissension, and criticize. But finally, even this passes, and the old man gives his loyalty to the one who followed him.

Prescott was strong, handsome, aristocratic. He lived his life among the well-to-do and the gifted. He ministered to a certain class, and his influence was confined for the most part to the wealthy and the influential. Yet the power of the Christian faith is apparent, and the school became a Christian influence and training place for character. Some of the things the boys learned at Justin Martyr were never forgotten.

It is to me one of the most satisfactory pictures of a Christian minister that I have ever read. Here is strength in the midst of weakness, and a testimony of what one man can do with his life. For the more ordinary man in the more ordinary task, *The Rector of Justin* sharpens and makes plain what goodness is about and what character signifies.

How refreshing it is to read a book which assumes that a man may have a religious faith, and believe in honor, and still not be either a hypocrite or a fool. □

Fred Jackson, electrician (third from left), discusses a pattern for the all-rigid conduits carrying 120,000 feet of wiring to preheat furnaces in a giant steel plant being built near Mingo Junction, Ohio.

Over lunch, Fred talks shop, union activities, sports, and more than a little Methodism with co-workers, several of whom are members of the Wintersville church.

Like an increasing number of U.S. homes, the Fred Jackson residence in Wintersville, Ohio, is deserted daytimes because these Methodists are . . .

RESIDENTS OF mideastern Ohio are accustomed to the reddish glare of steel mills in the night. But recently a lighted cross—visible for many miles—has dominated the skyline near Wintersville. It towers over the new Brentwood Methodist Church on a hilltop about two miles from the home of Fred and Joyce Jackson, who have had something to do with the church, the cross, and a lot of other things in the Wintersville area.

Neighbors could tell you much about the Jacksons, their four wholesome children, and their active participation in community life. But most likely, if you knocked at their door, you would find nobody home. Like many U.S. couples, both Fred and Joyce are employed—he as an electrician, she as a kindergarten teacher.

"Joyce? She teaches at Harmony School in Mingo Junction, about 12 miles southeast of here.

"Fred? He's an electrician, right now at Wheeling Steel's big new Mingo works.

"The children? Debbie, Diane, and Deidre are at school. Mark—he's only a year old—goes to stay with his grandmother until Joyce gets out of school."

Joyce, like Fred, is 36. She has auburn hair, green eyes, phenomenal energy, and once taught music. Fred, athletic and full of grins, taught school (biology, history, and government) and coached before becoming a full-time electrician.

The Jacksons leave home each weekday in the dim light of morn-

A Two-Job Family

ing and don't begin to assemble again until about 2:30 p.m., when Joyce and Deidre leave Harmony School to pick up Mark. The station wagon pulls into the Jackson driveway about 3:30, and soon the two older girls are home to help with their assigned chores.

When Fred arrives about five o'clock, things are going full tilt, especially in the kitchen where everything is a model of efficiency —until the telephone begins to ring.

"That was the preacher," reports Fred, who is chairman of the Brentwood building committee, a church-school teacher, the adult-department superintendent, and a former lay leader—not to mention district and county leadership activities.

"Yes, there'll be practice at the usual hour," says Joyce, choir director and treasurer of the Woman's Society of Christian Service.

"Only a friend," reports Debbie, president of her MYF, a member of the choir, and for the past six years holder of a perfect church-school attendance record.

If the next call doesn't concern the Wintersville Citizens Commission, of which Fred is a member, it could be from a fellow member of Local 246 of the International Brotherhood of Electrical Workers. On the Citizens Commission, Fred has worked hard to provide water and sewers for the area west of Wintersville. A former president of his local, he serves on the executive board and is recording secretary. His work with labor-education classes and a steward-training program recently gained national recognition.

Church, home, union, community, family, school—all these, to name a few, would seem more than enough to occupy the time and energy of a husband-wife team with two jobs and four growing children.

On their way home from school, Joyce and Deidre stop to pick up Mark, who spends weekdays with Joyce's mother, Mrs. Fred Robertson.

"Fred and Joyce believe in bringing their religion into every part of their lives—every day of the week," says the Rev. Donald W. Walton, their pastor before he was reassigned to Cleveland last summer.

There's the Mill Men's Hostel, for example, an activity of the Methodist Board of Missions' National Division. Fred helped to organize it, worked on remodeling

In class, Joyce tells her five-year-old pupils about words, pictures, games, and animals.

The first formal is a big event in any 15-year-old girl's life. Deidre, five, and Diane, nine, are all eyes for Debbie, but one-year-old Mark is busy watching television in the living room. Strangely, he prefers commercials to cowboys.

Brentwood Methodist choir, Wintersville, on practice night, Joyce Jackson directing.

the building the hostel occupies, served on the first board of directors, and can take credit for many of the 500 steelworkers who each week pass up bars for coffee and Christian fellowship at the hostel.

Fred knows steelworkers; his father was a blast furnace foreman, and Fred labored at Weirton Steel as a high-school junior. The hostel's director, the Rev. Bob Henthorn, finds the husky young electrician a dependable right hand at all times.

After high school, where he was captain of his varsity football and basketball teams, Fred attended Otterbein College on a scholarship —as did Joyce, to whom he was married in 1948. Debbie was born between Joyce's junior and senior years.

Despite school and homework, says Mr. Walton, "I have never heard Joyce say she was tired, nor have I seen her look tired. I know of no challenge or responsibility she has turned down. And Fred, with his sharp wit and sound judgment, has brought the church board

Fred, with his pastor (left) and Harry Kuester, holds a model of the 34-foot lighted cross erected at the church.

hrough more than one crisis."

Some say Fred is a "lunch-box vangelist" because he has led at east six of his fellow workmen nto the church. But he doesn't turn preacher when he dons a hard hat nd work clothes.

"Fred believes there is a 'right' ime when every person can be von to Christ, and he sets a good xample," says Mr. Walton.

To be involved in your church, Fred says, "is not worthwhile unless ou can take your religion out and hare it with other people. It is so asy for all of us to let our church become merely a Sunday thing. We have to work at our religion all the ime."

And work at it the Jacksons do—vith results that are tangible, yet never can be fully weighed or analyzed. One a housewife, mother, and schoolteacher. The other a husband, father, community-church eader, and electrician.

"An electrician?" Joyce asks with a grin as she looks toward the connecting garage, just off the kitchen. 'When Fred wired the house, he installed more electrical outlets than we'll ever need. But he put only one in the garage where we need more!" —H. B. Teeter

Fred drops by the Mill Men's Hostel to talk with its director, the Rev. Robert Henthorn.

Cartoon by Charles M. Schulz. Copyright, 1964, by Warner Press, Inc.

"This radio preacher is really wound up tonight!"

Teens Together

By RICHMOND BARBOUR

LOTS OF teen-agers worry about their mental health. It is not surprising. So many movies, TV programs, and magazine articles deal with mental-health problems that any sensitive person might start wondering about himself.

I hope you do not worry too much. Your body is changing rapidly. Your outlook on life is changing, too. It is normal not to understand the changes fully. However, the chances are at least 19 out of 20 that your present emotional problems will not be permanently important.

A very small number of young people really have serious mental-health problems. They may "hear voices" when no one is speaking. They may be abnormally exhilarated for days on end, without reason. Or they may be terribly blue and depressed month after miserable month. They may get odd ideas that they are being persecuted and pursued.

Teens with problems of these types need expert help. They should tell their parents, then go to their family doctor. Their family doctor should refer them to the right specialist quickly. They and their parents should do exactly what the specialist advises. If they do, the chances are that they will recover within a reasonable length of time; but if they try to struggle along secretly without help, the odds are against them. Life for them will continue to be a tremendous burden.

So? So if you really have a mental-health problem, get expert help immediately. This month we print several questions from teen-agers who have serious physical or mental-health problems. When you read them, you will realize how fortunate you—and most teen-agers—are.

Q&A

I am afraid to tell anyone what happens to my mind at night. When I lie quietly in my bed, I can feel it leave my body. My mind goes through the ceiling and roof and up into the sky. Sometimes it travels long distances at night, and gets very tired. Usually by the time I awaken in the morning my mind is back where it belongs. On the days when it does not return, I am a zombie. I can't talk or think clearly. I feel confused and cry all day. Dr. Barbour, if I told anybody but you about my mind's travels, he would say I am crazy. Please, what can I do?—H.R. People who have severe emotional problems may experience odd and unusual sensations. In 20 years of work, I have met 11 other teen-agers who felt that either their souls or their minds could leave their bodies. I had them go to psychiatrists for study and treatment. They recovered. Please try to believe me when I tell you your sensations are not real. They are tricks of your mind and your body. You do need expert assistance. As you know, in this special case I wrote to your parents, urging them to have your family doctor refer you to a psychiatrist.

Q&A

I am a girl, 13, in junior high school. A month ago when we were lining up for gym, I passed out. The teacher told me I had a convulsion. She carried me into the nurse's office. This has happened once since then. My friends are scared of me now because they think I will have a "fit." Our doctor says I have epilepsy. He is giving me different kinds of medicine. He is sure he will find a combination which will prevent the seizures. Is epilepsy inherited? Dare I have a baby when I am older? Will my friends ever stop being afraid of me? Why don't they want to help me?—J.D. Your friends will want to help you, once they understand your problem. At least 80 percent of the people with epilepsy get it under full control by taking the right combination of medicines. After that they live normal lives. The odds are greatly in your favor. I am not a neurologist, but I have a special interest in epilepsy. Doctors who specialize in this illness tell me that the potentiality for developing the disease may be inherited, but that epilepsy itself is not. Many folks who have epilepsy get it after an injury to their brain. Others develop it spontaneously. It can skip several generations, and suddenly turn up. I am sorry your friends are frightened. There is no reason for them to be. You or your parents should write for the pamphlets on epilepsy distributed by the American Epilepsy Federation, 77 Reservoir Road, Quincy, Mass. Read them yourself, then have your friends read them. They will feel better about you afterwards. There is a good book which your parents should get. It is called *Living With Epileptic*

Seizures ($6.50), by Dr. Samuel Livingston. Order it from Charles C. Thomas, publisher, Springfield, Ill. Remember, the chances are very much in your favor. Probably you will be able to live a perfectly normal life and have normal babies. Ask your doctor to explain in detail.

Q&A

I am a girl, 15, whose father has been in prison for many years. My mother works. I always have been lonesome. I am ugly and the kids don't like me. Now I am awfully scared. This morning when I woke up I saw some terrible things on the bare wall of my bedroom—faces without eyes. They were very clear. They faded away, only to return. I heard their voices telling me to kill my mother. I don't want to do that. I have seen the same faces before. Please, Dr. Barbour, help me!—M.P. As you know by now, I made some long-distance phone calls. I talked with your mother and your counselor at school. I advised them to get psychiatric help for you, promptly. Those faces were not real. Their voices were not real. The advice they gave you was not real. If they ever come again, do not listen. They will betray you. The way to get rid of them permanently, and to live a much happier life, is to stay with your psychiatrist and follow his directions faithfully. He may want you to go to a hospital. If so, go without arguments. He is your best friend at this time. Stay with him.

Q&A

I am a boy, 14. I like baseball. Last spring I was hit on the head by a ball. Now I am losing my hearing. A doctor says that "maybe" he can operate later on so I can hear well. Meantime, he tells me to wear a hearing aid. I refuse! Kids would think I am a square. My father says there is no point in getting a hearing aid unless I wear it. He told me to write to you. What should I do?—S.D. You should follow your doctor's advice. Have your folks buy the kind of hearing aid which your doctor recommends. Have him test it, and adjust it to meet your needs. Then use it. Your friends may look a little surprised at first; the less tactful ones may wisecrack. But they will get used to it soon.

Q&A

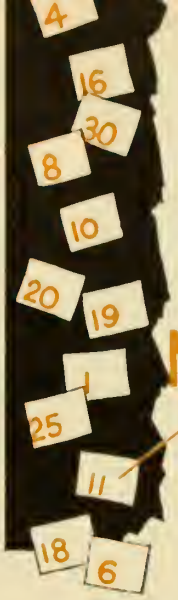
I am 14. My teeth stick out in front. For this reason my nickname is "Gopher." I hate that name. A teacher told me about a dentist who straightens teeth. My parents sent me to see him. He said it would cost nearly $2,000. My parents can't afford that. Is there any way for me to borrow the money? I am a good, honest, Methodist Christian boy. It might take me 20 years, but I would pay it back. Can't I get my teeth straightened?—J.S. One of the big unmet health needs for teen-agers is low-cost straightening of mouths and teeth. The type of work is called "orthodontia." It is very expensive. Many people live with disfigurement all their lives because they cannot finance the treatment they need. A few big cities have low-cost dental clinics for young people. However, I cannot find any record of such a clinic in your state. Make one more trip to the dentist. Explain your desire to have the work done, and to pay for it. Find out how much your folks can pay, and tell him. I cannot predict his reply. I am not trying to put him on the spot. But there is a chance that he might be willing to work out some arrangement by which your work could be done, and paid for later. I've known other dentists who have done so.

Q&A

I am a girl, 15, taking a college-preparatory course at school. I get A grades usually. However, I took a group intelligence test at the beginning of the semester. My IQ score was low. A counselor said if it was accurate, I could not go to college. Which gives a better indication of college success, my high-school grades, or my IQ score on a group intelligence test?—R.C. Your grades are a better indication. Many things can happen to reduce a person's score on a group intelligence test. If you get A grades consistently in college-preparatory classes, you should stay in them.

Q&A

I'm a girl, 13. I have a friend who steals beer and cigarettes from her father. She drinks, smokes, swears, and does other bad things. Because I refuse to be like her, she calls me a "square." I've tried for six months to get her to change, and failed. Meantime, my reputation is being ruined. The kids all think I'm as bad as she is. Should I stop going with her, and hunt out better friends?—W.T. Yes, I believe you should. One of the problems of our teen years is that some of our friends go to pieces. No matter how hard we try, they refuse to improve. Let the girl know you still like her, and want to help her when she



Our Days Are Numbered

EVERYBODY was glum when our adult fellowship gathered for a New Year's watch service. Doctors had just told Tom Mercer, our fun-loving president, that he had only six more months to live.

But when Tom, pale and thin, joined us that night, he challenged: "Why be sad? You know, in some ways I've found a blessing in knowing how much time is mine. Life is sweet and precious to me. I haven't time to waste a moment doing things I don't want to do, or petty things I can't afford.

"Don't pity me. Be glad with me that I *know*. And let's resolve to make the most of all our days."

Before the New Year chimes were rung, Tom helped our fellowship write this pledge:

My days are numbered; therefore I will count each one precious. To make the most of my God-given time on earth—

I will pray daily.

I will read my Bible regularly.

I will offer someone a needed service each day.

I will shun self-pity.

I will cultivate a sense of humor.

I will practice Christian charity.

I will love and cherish the members of my family.

I will reverence all of life as the gift of God.

I will enjoy life, seeking worthy outlets for self-development, in writing, music, special services, or a worthy hobby.

I will plan the course of each succeeding day.

Father, we thank thee for life. Guide us in each day's course so that we may live to thy glory and for our brothers' benefit. Amen.

—RUTH HAYWARD

Bishop Nall Answers Questions About

Your Faith and Your Church

Is faith in conflict with reason? Not at all, for the venture of faith goes beyond the best limits of reasoning. We act because we believe, and we ought to suspect our beliefs, if we are unwilling to use them as launching pads for new beliefs. As Chester A. Pennington, of Minneapolis, has well said: "We neither reason ourselves into faith nor out of faith. We reason within faith or in unfaith. And how we come to be in unfaith or faith is a matter not simply of reason but also of our deepest feelings and moral commitments."

Does God give children? Of course, though none of us suddenly makes his appearance in the world. The psalmist (139:13) spoke for us all when he said of God: "For thou didst form my inward parts, thou didst knit me together in my mother's womb."

Here is recognition of the blessed fact that God is involved in the divine miracle of procreation and that the background is a natural, biological process. Parents are not usually so philosophical when they say, "God has bestowed on us our first child." They are really expressing their brimming-over thanks for the fact that the child has come to complete their family circle.

Is the Golden Rule New Testament teaching? Actually, this rule (stated by Jesus in Matthew 7:12 as well as Luke 6:31) is a fresh statement of Old Testament precepts. It is close to Leviticus 19:18.

The difficulty in practicing the rule matches its stark simplicity. It summarizes all our dealings with others. Its meaning is spelled out in the whole life of our Lord. Here is the universalism of Jesus, so different from the exclusiveness of the Jews, who thought only of other Jews as neighbors.

How do Methodists view cremation? Like most evangelical Protestants, we make no hard-and-fast rules, permitting the burning of dead bodies on the same terms as burying them in the earth or at sea.

Roman Catholics and others frown on cremation, because it is not the traditional Christian form, and because it seems to deny the doctrine of the resurrection of the body in the Last Judgment. (However, the Congregation of the Holy Office, in Rome, has lessened the penalties, pointing out that sometimes cremation is required by national customs or by serious reasons of hygiene or economics.)

It is helpful to remember that in Hebrew the word for "body" really means "the whole self," far more than flesh and blood.

Bishop Nall, who served for years as *Christian Advocate* editor and is now resident bishop of the Minnesota Area, says he is glad questioners come in all ages. "Many are retired ministers, but more are young people," he reports. "And more important than asking questions is trying to answer them."

decides to improve her habits. Thereafter, do not ignore her, but go around with better girls.

Q:

I went out for our church basketball team last year, but I don't know whether to try again this year. My cousin, the captain, lets the younger kids play while I sit on the bench. When I asked him why, he said if I played they would lose their games. Is that fair? What should I do?—C.K. First, practice to improve your game. Then your cousin could use you. If this does not work, drop basketball and hunt for a sport in which you excel more easily. Tennis, for example, or volleyball, badminton, handball, or golf. Captains and coaches or church teams have an obligation to use all the players when they are far ahead in a game. But in the close games, they use only their best players.

Q:

I'm 18 and love a boy of 20. His mother never married, and he does not know who his father is. He is bright, but he drinks and cannot hold a job. My parents tell me it would be a terrible mistake to marry him. I think I could make a man of him. Why are my parents so cruel? Will you help us?—J.H. I'll try. Your parents see risks which you are not aware of. They know that when girls marry for the purpose of reforming their husbands they usually fail. A bad marriage is a terrible experience. You should listen carefully to your parents and follow their advice.

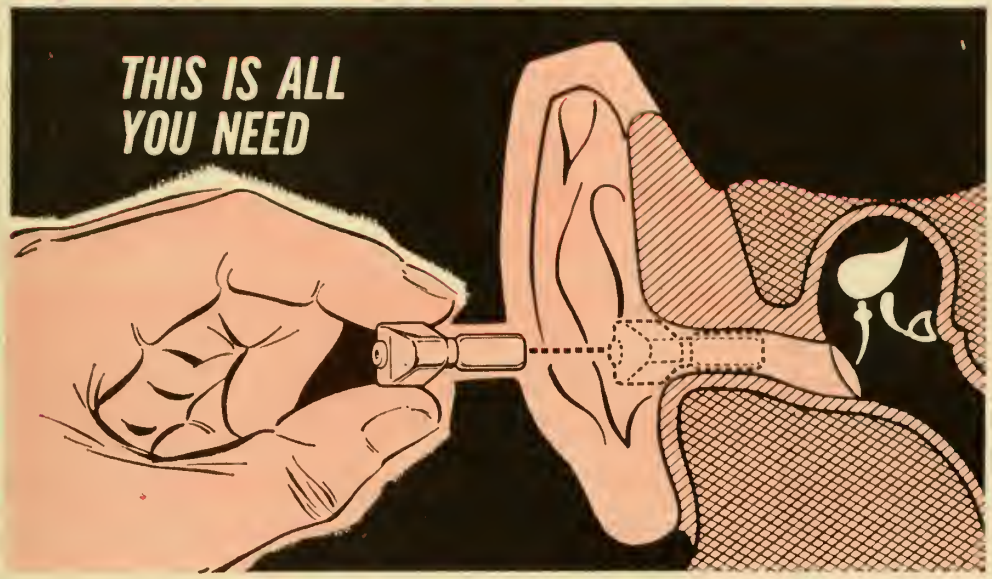
Q:

I am 16 and go with a girl who has a good sense of humor. We laugh and laugh. Her only trouble is that she steals silverware every time we go to a drive-in restaurant. She has a big collection at home. Is this really a crime?—G.S. It is against the law. If the girl really cares for you, she should respect your wishes. Ask her to quit stealing. If she does not, stop taking her to drive-ins or any other places where she will be tempted.

•

Things looking grim? *You do not need to give up hope. Dr. Barbour can give you a clue. He knows teen-agers, and many write him in care of* TOGETHER, *Box 423, Park Ridge, Ill. for his advice.*—EDS.

NERVE DEAFNESS?



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Letters

Changed Persons Needed

JERRY D. DAVIS, *President*
Garrett Wesley Society
Garrett Theological Seminary
Evanston, Ill.

Excellent! The article by Topeka's Dr. Ewart G. Watts [*The Local Church*, October, 1964, page 43] looks like the beginning of a fine new series. Dr. Watts is both prophetic and informative as he considers situations and solutions that confront local congregations.

I could not agree more when he says the church "has only one purpose: to serve and to save those whom God loves, to bring persons . . . to Jesus Christ." This is the essential message of the Gospel and the central concern of all who share the Wesley heritage.

But we need to listen to the Wesleys in another way. Even though the church is searching for meaningful ways to change its form and functions, it will still be impotent and empty unless individual persons within congregations are themselves changed by the Lord they seek to serve!

In 1786, John Wesley wrote, "I am not afraid that the people called Methodists should ever cease to exist either in Europe or America. But I am afraid lest they should exist only as a dead sect, having the form of religion without the power." This is a word of judgment. We have plenty of religious form, but so little power!

Our old forms are powerless to meet changing needs, but the new forms will be, too, unless they are informed with the power of the Holy Spirit. It is only as congregations are transformed that God will use them as instruments of transformation. This is both our heritage and the promise of the Gospel. May every church share in this new life—and Methodism will be reborn!

'Litany' Reader Approves

MIKE PALMER, *Student*
McMurry College
Abilene, Texas

Having just read November's TOGETHER, I must write my commendation for this exceptional issue. I have looked to TOGETHER for some time now to find a good cross section of Methodist thought and work. It is most refreshing, therefore, to find articles and points of emphasis in this month's issue which speak from and to all Methodists.

Those of us who know cartoonist James Crane through *motive* and who appreciate the insights of David Head's *A Litany* [page 28] say "thank you."

Symptom of Sickness

ROBERT E. LEVERENZ, *Pastor*
Webb, Iowa

The November, 1964, issue of TOGETHER, featuring *5 Distinctive New Churches* [page 34] presented a contrast which is symptomatic of the sickness within Methodism.

A few months ago, Dr. Eugene L. Smith, then of the Methodist Board of Missions, informed us that the number of missionary personnel in the field had to be reduced because of lack of funds. On the other hand, we read of the construction of churches to the tune of $265,000 and $1,300,000. This contrast causes one to wonder. Has Methodism lost the perspective of moderation, frugality, simplicity in its institutional creations?

Some of us experience feelings of frustration as we gaze at these architectural extravaganzas and hear the cries of needy humanity around the world. We who claim to be followers of Him who had no place to lay his head now offer him superb architectural inns. Are we losing our life or saving it?

Thanksgiving Was Missed

MRS. WALTER ISEMAN
Rockford, Ill.

I was very disappointed in the November, 1964, issue of TOGETHER because there was nothing about Thanksgiving. There were pages and pages about expensive churches, but not one word of humble thanks. Not even the church is thankful anymore. Material things are more important.

"We had a lot of big ideas when we first started to build our new church . . ."

Mobile Chapel Outgrown

W. L. YOUNGBLOOD, *Pastor*
Northglenn Methodist Church
Denver, Colo.

Thank you for including Northglenn Methodist Church in your color feature *Temporary Churches* [November, page 76].

You might be interested to know that we have grown to 292 members since our church was organized on January 6, 1963, and that we have outgrown the expandable trailer. We worship now in a nearby school, but we still use the mobile chapel for church school and activities during the week.

On August 16, Bishop R. Marvin Stuart was with us for the groundbreaking for our first unit. This was Bishop Stuart's first official act after coming to the Denver Area.

Shocked by Criticism

MARCIUS E. TABER, *Pastor*
Delton, Mich.

I am shocked by the letters criticizing W. Astor Kirk's article *Behind the School Prayer Debate* [September, 1964, page 13], which were published in the November issue. [See *Letters*, page 68.]

These letters indicate panic on the part of their writers that the Christian faith would die out in America unless the government provides for prayers and Bible-reading as a required part of the public-school program.

They seem to forget that the Christian church grew with marvelous rapidity in the first three centuries of the Christian era without any help of government-sponsored prayers in any place whatever. No, I have not stated that correctly. Thousands of Christians were persecuted and martyred during this period—and in most instances they could have saved their lives by uttering prayers that government officials asked them to say.

And in the world today, some of the very places where the church is most anemic are precisely where the government has given the most encouragement to requiring Christian religious exercises as a part of education.

'No Time for Neutrality'

RALPH L. MOHLER, *Pastor*
Mount Vernon, Ind.

I want to voice my approval of the position stated by the Rev. Charles A Sayre in his letter in your November, 1964, issue. [*See A Vote for School Prayers*, page 68.] I believe his stand is enlightening, informative, correct.

This is no time for Christians to re-
eat into a shell of neutrality or
ence. With secularism, materialism,
heism, and communism to contend
ith, the Christian must be a witness
r Christ at every opportunity. What
a sincere, Christian public-school
acher to do about being a witness for
rist at school? Remain silent? Or
ould he use every opportunity to
fluence the children under his care
believe in God and Jesus Christ?
believe the Christian will "let his
ht shine" wherever he is.
I for one am not ready to apologize
r believing that Jesus Christ is the
y, the truth, and the life and that
ere is salvation in him and him alone.

sy Way Out?

VERA SHAY
North Palm Beach, Fla.

It appears that separation of church
d state only holds true in Methodist
inking where prayer in school is con-
rned. Your November article by
Dudley Ward, *The Christian and the*
llot Box [page 13], indicates that our
urch leaders want socialism. They
em to realize that we Methodists
nnot supply the needs of our poverty
icken, our orphaned and aged
rough the church so we should let
e government do it for us.
I have always been told that our
llars go farther when contributed
rough the church and its agencies,
d that benefits were given where
ed was greatest and given with love.
What will be our stand when the
rd God is stricken from our pledge
allegiance and off our coins? Will
ethodism again take the easy way out
d let the state do it? God help us
we do!

tegrity Compromised

R. H. BRECKENRIDGE
Dallas, Texas

I want to express my disappointment
you for publishing A. Dudley Ward's
ticle in the November issue.
I have read nearly every issue of
GETHER, and until now the magazine
s been superb. For this reason, it dis-
rbs me for you to publish this article.
Had the author admitted that he was
pporting Mr. Johnson, I might dis-
ree, but I could respect his right
his opinion. Instead of taking this
thright approach, he tries to convey
e impression that he is making an
jective study of the issues of the
ection campaign. As a result, some
rsons, trusting the good name of
GETHER, may have been misled by the
lf truths and omissions of fact in the
ticle.
On the real issues, the author was
ent, and on the incidental he was
ticulate and deceptive.

The campaign is over, but it still is important for editors to insist on an honest approach to controversy and for authors to write on subjects which they know and understand.

I write you because I feel the author was neither fair nor honest with his readers, and the editor was wrong for permitting this deception to compromise the integrity of TOGETHER.

Thanks for 'Unsung Heroes'

A. MORGAN PARKER, JR., *Chaplain*
FPO, San Francisco, Calif.

I have used two articles each month from TOGETHER more consistently than those from any other publication. Since they may be among your "unsung heroes," I want to express my appreciation for them.

The first is your *Hymn of the Month* which I have used the last Sunday evening of each month for our Protestant Hymn Festival at Camp Sukiran Marine Chapel here on Okinawa.

The other is *Together with the Small Fry* which I regularly read on tape for mailing to my children in San Diego, Calif.

Thank you and keep them coming.

Although TOGETHER's Hymn of the Month *series ended with the November issue, a second list of great hymns has been selected for special attention of Methodists during 1965.* Hymn of the Month, Album II, *a long-play recording of the 12 hymns sung by the Albion College choir, is available from Cokesbury Book Stores and Service Centers. Studies of the hymns will continue to appear in curriculum publications for church school.*—EDITORS

October Issue 'Outstanding'

J. BENTON WHITE, *Director*
Wesley Foundation
San Jose State College
San Jose, Calif.

May I take this opportunity to commend you on the outstanding job done in your October, 1964, issue. The concerns of college students, translated by their involvement in various projects, were well described by Carol Muller and others. Your talking about the Mississippi Summer Project [page 16] as well as a project to save a church [*They Kept a Church Alive*, page 24] indicates we are a church with broad concerns expressed in many ways. The church may not yet be as totally irrelevant as some would have us believe.

He Hopes for More

ROGER A. SMITH, *Pastor*
Bottineau, N.Dak.

I spent two weeks on the Mississippi Summer Project and appreciate the write-up and pictures that you pre-

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sented. There is so much more that needs telling. I hope that you plan to present more on this in future issues.

As you know, the Mississippi Summer Project is now the Mississippi Freedom Project and is continuing what was begun last summer. Also, the World and National Councils of Churches have plans to continue work in the Mississippi Delta ministry. This whole activity holds great potential for progress.

Hoped-For Stories Appear

CLYDE V. SPARLING, *Ret. Minister*
Cattaraugus, N.Y.

Thank you for the articles *Mississippi Summer Project* and *'I Wanted to Do More'* [page 20] in the October, 1964, issue. I have been hoping for stories like these, telling of efforts to overcome some of the inequality and injustice from which Negroes suffer in this country. *The Active Minority in Focus* [page 14] also is encouraging. I hope we shall see more articles like these in the future.

Some Day a Majority?

LINDA ZIMMERMAN
Marshalltown, Iowa

I was really excited by the article *The Active Minority in Focus*. For once the college student has been praised—not beaten to a pulp!

Although few in number, the active minority is essential to religious communication to all, not just the college student. This minority not only brings God's will to those of their own group but faith to their elders. Perhaps one day the active minority will become an aetive majority.

'Euphoric Platitudes' Deplored

JANET E. SOULE
Madison, Wis.

After reading the October, 1964, issue of TOGETHER, I must register some complaints about contents and attitudes of this magazine. The articles are filled with euphoric platitudes under the guise of "guides to daily living" which apparently are aimed at minds hardly above the innocence and naïveté of children.

I am most concerned with Dr. Barbour's column, directed at my age group and the age group just below me. In the first place, "Dear Abby" columns seem rudely out of place in a magazine of witness. And Dr. Barbour's sugar-coated recommendations seem hardly in step with the times.

The whole column is couched in conformity. Girls are advised to maintain their virginity, not because of their self-respect or because they have decided it is for their well-being but merely because "everybody else does it," or "God wouldn't like it." Dr. Barbour further thwarts individuality by his emphasis on "popularity." He says, in so many words, "You must be popular to be happy, and you can be popular if you smell nice, listen well, and melt into the group."

Where is the individual? Why doesn't he say, "Develop your mind, your talents; be a stimulant to others instead of a pacifier; love because of the good in people not because you want to be loved"? Young people are not blind. Continue giving advice, but make it living advice, applicable to day-to-day living. Tell young people there are no easy answers. Learning to dance may solve a popularity problem, but it can hardly be a philosophy of life.

Tennessee Has Twins, Too

SHIRLEY LOCKHART, *Edu. Dir.*
Donelson Heights Methodist Church
Nashville, Tenn.

More than a year ago, TOGETHER published a picture showing six sets of twins at Chestnut Street Methodist Church in Portland, Maine [July, 1963, page 12]. We can top that record here at Donelson Heights. We have nine sets.

We honored our twins at a recent family night, and eight of the nine pairs were present to have their picture made. The children in the front row left to right are Lisa and Laurie Harper, daughters of our minister, Brent and Lynn Hudson, Patsy and Betsy Weatherford, and Sherry and Terry Moore. In the back row are Stan and Steve Partridge, Steve and Tim Treadway, Ken and Lynn Myrick, and Jack and Jay Patterson. Absent were Susan and Carol Miller. We are proud of our twins, too!

Sees Changing Role

STANLEY J. MENKING, *Pastor*
Cranbury, N.J.

Thank you for Newman Cryer's article *Your Role As a Layman* [November, 1964, page 47]. I think it is a sign that there is a changing role, function, and purpose of TOGETHER. I am one of those who have been very critical of the magazine in reflecting only the "organizational" and the "middle-class" ethos of the church that is its problem.

But I want to share my joy that you have taken notice of what I believe will be the church's task and opportunity for the present and the future. I hope you can help contribute to the growing climate in this area.

Mr. Cryer has presented the concerns very well. I have been surveying this literature in the past few months and am impressed by how well this article sets forth the key points. One cannot get everything into one article; however, the book, *On-the-Job Ethics* of the National Council of Churches [$1.65], which was not mentioned, describes another commendable project that would have been worth mentioning.

I appreciated the article for I am convinced that only as we lose our life in the risk of faith will we find our mission as the church.

Laurels to Editors

JOHN W. AMES
Mountain View, Calif.

In the October, 1964, issue, Associate Editor Carol Muller had the spotlight with four items. For November, the

aurels go to Associate Editor Newman Cryer. His article *Your Role As a Layman*, including the list of books for further study, is comprehensive, and the work he did on the pictorial, *His Other Job Is Preaching* [page 62], is interesting, informative, and inspirational.

Failure May Be Success

MALCOLM D. SALINGER
Psychologist, Ferris State College
Big Rapids, Mich.

In his affirmative answer to the Powwow question, *Is College Always Best?* [October, 1964, page 48], Professor Andrew Hacker unfortunately may have contributed to the confusion which surrounds this important topic. This is especially so in his conviction that "anyone who can graduate from high school also can graduate from college four years later."

Many prestige-oriented parents also hold this erroneous viewpoint, so that college counselors and deans continually are besieged by unhappy parents of students who have given college an honest try but just are not able to keep up with academic requirements. Often the student will accept this fact more readily than will his parents.

Paradoxically, the student who has conscientiously tested his ability to handle college and has failed to measure up actually has succeeded—if in the process he has found another area of lifework more suitable to him.

Thus, in his resourceful reply on the opposite side of the question, Professor Melvin Williams has spelled out the broad spectrum of opportunities for young people. His remarks should be read especially by those parents who unintentionally may be adding to the frustration that we see in many of our counseling sessions with their sons and daughters.

'A Change Is Past Due'

MRS. MARVIN B. NELSON
San Jose, Calif.

I would be interested to know how TOGETHER's editors and Bishop Kennedy interpret chapter 4 of Philippians, verse 8 in particular: "Finally, brethren, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence, if there is anything worthy of praise, think about these things."

In his October, 1964, column [*Browsing in Fiction*, page 55] I cannot see where Bishop Kennedy has been of service to the Hart family, to San Jose, or to himself by encouraging anyone to revel in the tragedy by means of a novel.

It seems to me that a change of the column is long past due.

Smith Sermons Sought

FRANK E. SMITH, *Associate Pastor*
First United Presbyterian Church
San Bernardino, Calif.

Belatedly, let me thank you for the fine story about my late father, Roy L. Smith, and the color pictorial of his slides which you published. [See *Roy L. Smith, Man With a Suitcase—and a Camera*, June, 1964, page 33.] It brought back many memories.

I am trying to gather tape recordings of some of Dad's sermons to meet the request of a recording studio which proposes to reproduce two of his sermons as part of a series.

I am certain that several of my father's sermons do exist on tapes around the country, in private hands and otherwise, but I am in doubt about how to locate them.

I would appreciate hearing from TOGETHER readers who know of such tapes. They may write me at First United Presbyterian Church, 1900 D Street, San Bernardino, Calif. 92400.

CAMERA CLIQUE

Enlivening Inanimate Things: How does a photographer make a building—or for that matter, any inanimate object—come alive in his pictures?

For an answer see page 35 [*Chicago's Newberry Center Gets a New Home . . .*]: the parade of youngsters carrying books in front of the new building. The obvious answer is human interest—*people*.

How many times has a landscape—or a picture of your sanctuary—seemed dead? What, you wonder, could you have done to make it a more interesting picture? A boy and his dog frolicking in the foreground will enliven the landscape just as a congregation will improve an empty sanctuary. The key to using people in buildings is to have them performing a meaningful activity which emphasizes the function of the structure.

The new Newberry Center was built to continue a ministry to an underprivileged neighborhood in the heart of Chicago, so it was appropriate on moving day to show its children carrying books from the library of the old building to the new one. When they arrived at the new center, our photographer was ready. He had already chosen an angle to show the building and the helpful children it will serve. He had made his meter reading, set his lens (f/8), and time (1/125), and positioned his camera, a Rolleiflex loaded with Professional Ektachrome. The resulting picture was what he wanted.

Here are picture credits for this issue:

Cover-Second Cover-Page 1—The Rev. James E. McEldowney • 6—RNS • 7—MI • 11—Board of Missions • 17—*Chicago Tribune* • 19—UNICEF • 20—Underwood & Underwood Illustration Studios • 30—Courtesy of Mrs. Grace Collins Goudy • 47—Werner Wolff, Black Star • 49-50-51—Leon V. Kofod • 54—WCC • 72—Shirley Lockhart • 75—Bryant R. Dunshee • Third Cover—Courtesy of John Street Church • 3-34-35-36-37-38-39-40-41-42-44-60-61-62-63-66 Top-74-76—George P. Miller.

This space contributed by the publisher as a public service.

More than 2,000 children die each year of leukemia—cancer of the blood-forming tissues.

Important findings in research laboratories helped extend this child's life—and the lives of other little victims—by many precious months. Research scientists now see evidence that a virus may cause leukemia and this might bring closer the development of a vaccine to prevent the disease. Research will save children in the future. But research is expensive. Give some money. Please. It's for them.

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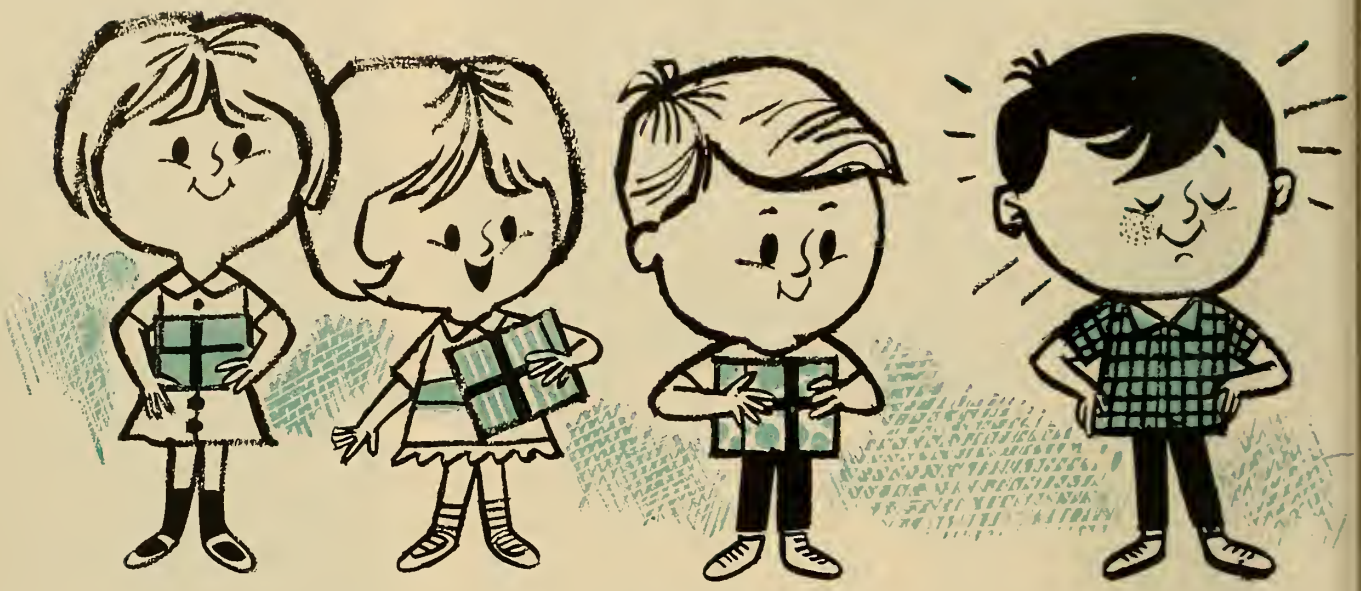


What kind of present was it you couldn't put in a box?

THE DAY was sunny, but Tommy wasn't. He scuffed along the street with his head down. This afternoon all the children in his block were going to take get-well gifts to Joey, the new boy who had fallen out of their tree house and hurt his leg the day before—just as the circus came to town.

But Tommy did not have a cent to buy Joey a gift—or for a ticket to the circus. And Dad had said there would be absolutely no more advances on his allowance. Tommy wished now he had taken that delivery job at the grocery after school, or that he had a newspaper route like Jerry's.

Just then Jerry walked out of the dime store carrying an oblong, brown package, and he hailed Tommy.

"It's a toy fire engine for Joey," said Jerry proudly. "What are you taking?"

"I don't know yet," replied Tommy.

"You going with all of us to the circus after we visit him?" asked Jerry. He was pretty excited. Jerry's father was taking the whole group. It was going to be wonderful. All the children were looking forward to it.

"Aw, I don't know," said Tommy. He tried to pretend he did not care whether he went or not.

Jerry shrugged and walked off whistling. Around the next corner Tommy met Sally. She had a package, too.

"Know what this is?" she asked. "It's a funny puzzle—for Joey. Do you have your get-well present yet?"

"No," said Tommy sulkily. "Not yet. And I don't care about going to the circus, either."

Sally's eyes widened. "I wouldn't miss it!" she exclaimed.

Tommy scuffed on, thinking hard. He wanted more than anything to go to the circus. But Joey probably wanted to go, too. He would miss it now because of his leg.

All at once Tommy knew just the right present to give Joey. The more he thought about it, the better he felt.

That afternoon Tommy met Jerry and Sally hurrying up the walk to Joey's house.

"Hey!" yelled Jerry. "Where's your present?"

"I've got it," replied Tommy.

"In your pocket?" asked Sally. Tommy shook his head.

"Was it too big to put in a box?" asked Jerry.

"It's not big, and it's not little," said Tommy with a grin.

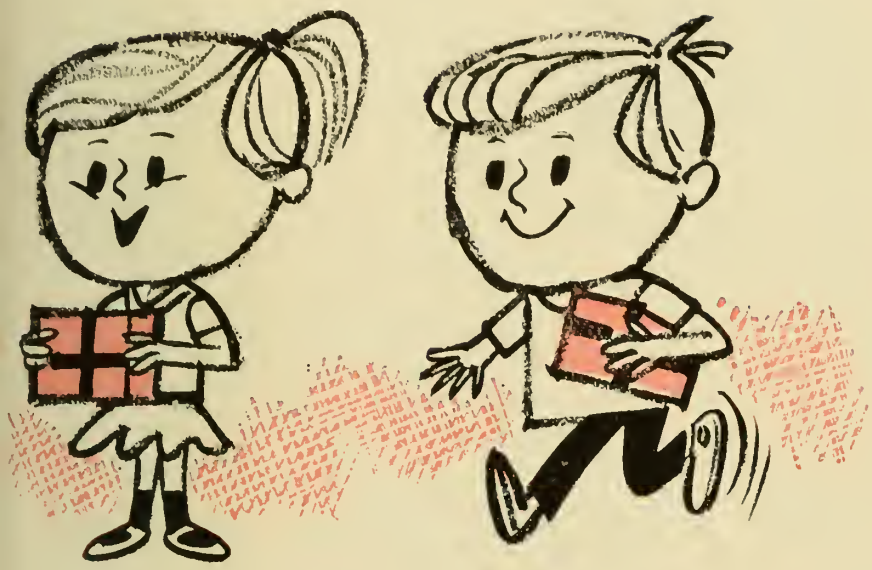
Everyone gathered around. What kind of present was it you could not put in a box? Tommy just shook his

Dog-Walking Doggerel

Walking the dog when the weather is warm
Isn't so much of a bother.
But when the snow blows
And the cold tingles my toes,
That's when I'd rather let Mother.

—RUTH BARON

Be Wrapped



ead, grinned, and would not tell. They all trooped into Joey's house nd yelled, "Surprise!" And was Joey urprised!

"We're sorry you won't get to go the circus with us today," said ally as she handed Joey her present. "So we all decided to cheer you p with some get-well gifts," added erry.

It was fun for Joey to unwrap the ily tied packages. There were the re engine, the puzzle, three games, couple of books, and a big, red kite put together.

Pretty soon the children had to ave to meet Jerry's father. They id not want to be late for the circus. oey thanked everyone, but he had a istful look as they began to file out.

"Hey!" shouted Jerry. "We forgot find out what Tommy's present is." ommy grinned and walked over to oey's bed. He opened up the puzzle ox and emptied the pieces out on e covers.

"My present is—to stay with you nd help you play with your new ings."

"That's super!" exclaimed Joey. nd all the children agreed that ommy's present *was* super.

All afternoon Tommy did as he romised. They worked on the puzzle. hen Tommy read the funny book to oey. Next he helped him put the ite together. After that they played the games. It was loads of fun. It made them both almost forget that they had not gone to the circus.

Joey's mother peeped around the door once and smiled. Then she disappeared. When she came back, it was almost dinner time. Tommy carefully put the puzzle, games, and books away. Then he started to go.

"Thanks for the dandy present," Joey said. "It was swell of the kids to give me these nice gifts. But you gave me the most fun present of all. You gave me this *whole afternoon!*"

"That's why I didn't have a package," said Tommy. "You just can't wrap up an *afternoon.*"

"Thank you very much, Tommy," said Joey's mother with a twinkle in her eye. "And now I have a surprise for you." She held out her hand. In it were two tickets to the circus!

"They are for you and Joey," she explained. "Joey's leg will be well by the end of the week, and his father is going to take you both to the circus on Saturday at Centerville!" Tommy and Joey shouted for joy.

"It's very kind of you, ma'm," Tommy finally said. "But I was really glad to be with Joey, because now I have a new friend, too."

As Tommy started home, a happy idea struck him: "An afternoon sure is a swell present—even if a person had a barrel of money!"

—Christine E. Scott

Snow Man's Song

Oh, what's more fun than ice and snow
And gusty winter winds that blow;
And who can stand more straight than I,
Or hold a shovel gun so high?

Oh, who has eyes so black and bright
To watch the frosty stars at night;
And who has such a carrot nose,
Or raisin teeth all set in rows?

Yes, I'm the children's favorite friend
From winter's start to winter's end;
And though in springtime I must go,
I'll come again with next year's snow!

—LOU ANN WELTE

Say The Day

WHEN YOU cannot play outside, or if you are sick abed, "Say the Day" is a good game to pass the time.

Ask Mother for an old 1964 calendar and paste one of the pages that has 31 days onto a piece of thin cardboard. Then cut the numbers into neat squares, turn the squares face down, and "say the day." That is, call out a number from 1 to 31, and turn over a square.

If it is the one you named, you win the square and get a free turn. Otherwise, the square stays face up and the next player gets a turn. The player with the most squares after all have been turned up is the winner.

You can play this with a number of players, if you cut out squares from more than one calendar. Or you can play it by yourself by taking the part of different players.

To make it more complicated, cut out two or three pages of numbers and write the names of different months on each of the squares so you must not only "say the day" but name the right month, too.

—IDA M. PARDUE

Is thy heart right, as my heart is with thine? Dost thou love and serve God? It is enough, I give thee the right hand of fellowship.
—JOHN WESLEY (1703-1791)

IN THIS ISSUE

1 **All-Girl Orchestra—Hyderabad** *(Color Pictorial)*

12 **1964: Religion and Politics Did Mix**

14 **The High Cost of Overpopulation** *Philip M. Hauser*

16 **The Need and the Promise of Planned Parenthood** *Lady Dhanvanthi Rama Rau*

18 **How Missionaries Are Helping** *Helen Johnson*

20 **America's Unwanted Children** *Helen Johnson*

23 **The Morality of Birth Control: What the Major Faiths Say** *(Powwow)* *Bishop John Wesley Lord, Helen Johnson, Rabbi Balfour Brickner*

27 **The Art of Being Yourself** *Julius Segal*

28 **Lament No. 7265(a)** *Helen Gorn Sutin*

29 **Timber's Tithing Tycoon** *S. B. Coleman*

31 **7 Attitudes to Bring a Vital New Year!** *Herbert E. Richards*

32 **Out of My Class** *Harold Dunn*

34 **Chicago's Newberry Center Gets a New Home** *(Color Pictorial)*

43 **Missions** *Tracey K. Jones, Jr.*

45 **Autonomy: What It Is, What It Means**

47 **Meet Ann Brown: She Heads Our Missions Enterprise** *Margaret F. Donaldson*

49 **Nigeria—Africa's Bustling Giant** *H. B. Teeter*

52 **Peace: Fruit of Christian Faith** *Hoover Rupert*

60 **A Two-Job Family** *(People Called Methodists)*

65 **Our Days Are Numbered** *Ruth Hayward*

75 **Family Christmas Card** *(Color Pictorial)*

76 **Primitive Portrait of John Wesley** *(Color Pictorial)*

FEATURES DEPARTMENTS

Page 3 **Church in Action** / 54 **Barnabas Looks at New Books** / 59 **Browsing in Fiction** / 64 **Teens Together** / 66 **Your Faith and Your Church** / 69-B **Letters** / 71 **Camera Clique, Photo Credits** / 72 **Small Fry.**

After-Hour Jottings

Our Helen Johnson

Only three years ago . . . in 1961, the road we travel daily to this editorial desk was a peaceful tour through green meadows, tall corn, and scattered woodlands. Two years ago, the same road skirted the western edge of one of those night-blooming suburban real estate developments. This morning, we noticed, bunched-up houses and shopping centers now line both sides of the road, and monstrous machines are imprisoning still more fertile black soil.

This issue's special emphasis theme—the so-called population explosion—really has little to do with the look of the land along our favorite rural road, lamentable as that seemed to us this morning. The problem facing our crowded world has far more profound and perturbing implications; they're moral, economic, and human; they're not just around the corner waiting—they're here today.

When ***Associate Editor Helen Johnson*** undertook an assignment to bring the subject of population pressures and birth control into unity and perspective, she began assembling, digesting, and condensing a great mass of background material. Then she began talking to people, and, as usually happens, the people and their missions turned out to be more impressive and revealing than her files of medical reports, speeches, and statistical studies. For example:

At Planned Parenthood's office in Chicago (which proved to be her richest source of information), Miss Johnson talked to ***Lady Dhanvanthi Rama Rau***, the organization's international president, whose article begins on page 16. "Rarely, very rarely," Helen tells us, "do you meet people who have the special kind of serenity that comes to those who have accepted the work life has given to them, and are doing it to the utmost of their ability. Clad in a dull green and gold silk sari, Lady Rama Rau carried her early 70s with poise and beauty."

She found ***Dr. Philip M. Hauser***'s story [page 14] quite grim, indeed. But not so the good doctor "who allowed it was too hot a day to talk in his un-air-conditioned office at the University of Chicago and whisked me away in his air-conditioned car to his air-conditioned home nearby. There I met Mrs. Hauser, Dr. Hauser's father, and the family dog."

No stranger to, and at home with, a lot of people is our Helen Johnson who grew up in Kansas, studied journalism at the University of Arkansas, and worked on a small-town newspaper before coming to Chicago where she became a top public-relations consultant. Since joining TOGETHER some six years ago, she has handled many features, and has been a charming and gracious hostess to many office visitors, including two Methodist Families-of-the-Year; and her kind, patient counsel in handling tens of thousands of manuscripts has won her scores of friends among TOGETHER contributors.

Julius Segal, author of *The Art of Being Yourself*, is a Ph.D. who contributes articles to an imposing list of American magazines, both religious and secular. Even more imposing is his complete job title, a little too long to place under his name on page 27: Chief, Program Analysis Section, Research Grants and Fellowship Branch, National Institute of Mental Health, Bethesda, Md.

—YOUR EDITORS

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Family Christmas Card

✚ Hardly a century has passed since the first Christmas cards went out to friends and relatives in the United States—scenes by Currier & Ives, snow, holly, candlelight, and the Nativity. While some 2 billion are sold yearly, family photographs and newsletters are gaining in popularity. The Bryant Dunshee family of St. Paul, Minn., combines the best elements of two approaches. With each member of the family a singer in one of the choirs at St. Anthony Park Methodist Church, they blended a color photograph of themselves with another, taken the summer before, of a memorial window to Mrs. Dunshee's father located at the Irwin (Pa.) Methodist Church. □

Primitive Portrait of JOHN WESLEY

Among portraits of Methodism's founder is this "primitive" by an unknown artist. It hangs in New York's Old John Street Church where it was discovered in the attic in 1960, and is apparently a copy, with minor changes, of the better-known Wes Lee portrait now in the Wesleyana collection at Lake Junaluska, N.C.

9th photo invitational: WORK

IMAGINE, if you can, all the alarm clocks in the United States assembled into one giant clock calling out a nation of workers. Where do they go, and what do they do?

The men and women on these pages depict a variety of jobs and skills. But these hardly skim the surface of possibilities awaiting you color photographers in our ninth annual Photo Invitational. We'll pay $25 for each 35-mm slide used, $35 for larger ones. Better load up with color film right now—the deadline for your submissions is February 1, 1965!

READ THESE RULES

1. Send no more than 10 color transparencies. (Color prints or negatives are not eligible.)
2. Identify each slide; explain how it was inspired, where taken, and by whom.
3. Enclose loose stamps for return postage. (Do not stick stamps to anything.)
4. Entries must be postmarked on or before February 1, 1965.
5. Original slides bought and all reproduction rights became TOGETHER's property. (For their files, photographers will receive duplicates of slides purchased.)
6. Slides not accepted will be returned as soon as possible. Care will be used in handling transparencies, but we cannot be responsible for slides lost or damaged.

Send to Photo Editor Together Box 423, Park Ridge, Ill. 60068

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